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ABSTRACT

In two school districts of the Saanich Penninsula, Native Indian Language programs were initiated in 1979 (Victoria) and 1981 (Saanich). The goal of this evaluation were: (1) to determine the factors which affected the implementation of Native Indian Language programs for dialects of two language families (Wakashan, including Kwak'wala and Nuu-chah-nulth; and Salishan, including Songhees, Sencoten, and Halkomelem); (2) to ascertain the support for such programs among Native Indian parents and teachers; and (3) to consider whether the public school is the appropriate agency for Native Indian language programs in the Greater Victoria region. After an introduction to the evaluation and its methods in Chapters 1 and 2, Chapter 3 provides a history and description of Native Indian language education in the region. Chapter 4 presents the major issues and concerns which emerged, including: (1) the development of standards; (2) preparation of Indian language teachers; (3) responses of school staff toward Indian education; and (4) community communication characteristics. A curriculum review, presented as Chapter 5, proposes a set of criteria for evaluating language curriculum materials. Chapter 6 highlights "multiple perspectives" on the school/community relationship extracted from a recorded Saanich community meeting and taped interviews. In Chapter 7, detailed questionnaire information on Native Indian language usage and education and its context are provided. The entire study's findings and recommendations are summarized in Chapter 8, including praise for the instructors and proposals for: curriculum criteria and development; community participation; full certification for teachers; and methods for determining standards for teacher and pupil performance. The appendices include a list of participants, a sample questionnaire, and school district policy statements. (BW)

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NATIVE INDIAN LANGUAGE EDUCATION

IN THE

VICTORIA - SAANICH REGION:

An Evaluation Report

compiled
and written in part by
Yvonne Hébert

January, 1984

For School Districts #61 (Victoria)
and #63 (Saanich)

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WITH CONTRIBUTIONS BY

Jo-ann Archibald,

Robert Prosser, and

Trisha Wilcox

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To the First People of Canada

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Preface

Evaluations are usually undertaken with the expectation that they will be useful to the sponsors of educational programs (Stake, 1980), and in modern times, useful to the clients in innovational programs. Many potential uses may be considered, from the allocation of resources, the informing of decision-makers, the understanding of the function and worth of programs, to the legitimizing of programs. Potential misuses may also be considered, from the postponing of action, the expenditure of operational funds, and the obscurring of key understandings, to the impediment of certain decisions. A particular evaluation may have a mixture of uses and misuses. It is my hope that this evaluation will have more uses than not, and that the quality and validity of the information gathered and the generalizations will be perceived positively.

A number of unique features characterize this evaluation study. Drawing from Hamilton and Owston (1983) who consider the evaluation of band schools, I suggested the formation of a local evaluation committee to guide the evaluation. This has served as an important means of responding to and involving stakeholders in the evaluation, thus moving the evaluation act and process towards being a more meaningful and cooperative endeavour. The final meeting of this committee, on the 7th of February, 1984, held on site, lead to important dialogue, thus shaping the final report and executive summary.

The implementation of a community survey-by-questionnaire on Native Indian language use and views thereof is not only unique but a first in the Canadian context.

The presentation of multiple perspective of issues and concerns in an oral form by the inclusion of a cassette in the middle of the final report as an integral part is unique and particularly suitable format given the nature of the topic under consideration, Native Indian languages which enjoy an oral tradition.

This study has afforded opportunities:

(a) for an insider, a Native Indian person, to begin to establish criteria for standards for Native Indian language programs (see Chapter 5), and

(b) for a discussion of broad aspects of the key issue, based on the views represented in many interviews and in a community meeting.

This evaluation study was commissioned jointly by the two School districts which share characteristics and underpinnings which are common due to them being part of the same region, i.e., the Saanich peninsula. This report reflects both the commonalities and particularities. Comparisons have neither been intended nor implied.

I wish to thank Marie Cooper and Janet Mort for inviting me to undertake this study, and for assisting and facilitating the evaluation act and process.

Thanks are certainly due to the members of the Local Evaluation Committee for so generously providing insightful commentary and guidance (see Appendix E for a list of the membership).

I also thank the school districts' administrative, clerical and teaching staff who assisted and generously cooperated with the study. I am especially indebted to the many individuals, both Native and non-Native, who chose to speak freely and openly with the evaluation team (see Appendix F). We are also very appreciative of the participation in the household survey-by-questionnaire, of the quality of the responses and time given to this endeavour.

I wish to thank the members of the evaluation team who worked to carry out the study with me and who contributed to this report. Particularly noteworthy are the participation of Paul Sam and Zondra Olney of the Victoria-Saanich region who did the interviewing of the household survey, as well as the participation of Jo-ann Archibald in setting curricular standards. To acknowledge the contributions of my associates more fully, those portions of the final report that have been their sole or major responsibility are indicated as such.

I also wish to thank Dr. Vincent D'Oyley, professor, Faculty of Education, U.B.C., for access to relevant writings on multiculturalism, race relations and evaluation, and particularly for collaboration with me in seeking appropriate models of evaluation for Native Canadian education. The supports and skills of Gwen Evison in designing the format and in typing the report has been invaluable.

It is my hope that in the long term the Native and school communities will benefit from this study. May it serve to promote that communication and cooperation which is an important ingredient for social development of all peoples in this region of B.C.!

Yvonne M. Hébert, PhD

1. Introduction

TERMS OF REFERENCE 1.1

ORGANIZATION OF THIS REPORT 1.2

This evaluation study in the area of Native Indian Language Education was contracted between

(a) School District #61 (Victoria) and School District #63 (Saanich), through their representatives, the Co-ordinator of Indian Education (Victoria), and the Assistant Superintendent/Director of Indian Education (Saanich), on one part, and

(b) Dr. Yvonne Hébert, director of the project, and Ms. Trisha Wilcox, research associate, on the other part,

with the study to be undertaken between September 8th, 1983 and January 31st, 1984.

As part of the contract, a Local Evaluation Committee was established to guide the evaluation and to receive the oral interim and final written reports. The membership of this committee is to consist of 6 to 8 people to be determined by the School Districts' representatives as above. See Appendix E for the list of members who served in this capacity.

1.1 TERMS OF REFERENCE

The terms of reference of the study are the following: Given the Greater Victoria and Saanich School District's commitment to considering Native Indian language programs in the public schools, and given the Victoria Native Indian Education Council's commitment to having Native Indian language programs, the evaluation team will:

1. determine the factors which affected the implementation of these programs from onset to fall 1982, for the following languages: Nuu-chah-nulth (Nitinaht), Sencoten (Saanich), Kwak'wala, and Salish (Halkomelem), examining in particular:

   i. administrative structure, policies and practices,
   ii. curriculum methods,
   iii. teaching practices and training,
   iv. facilities;

2. ascertain the community support, if any, for such school programs among Native Indian parents and teachers; and

3. consider whether the public school system is the appropriate agency responsible for Native Indian language programs in the Greater Victoria region.

1.2 ORGANIZATION OF THIS REPORT

This report is organized in eight chapters and six appendices. Chapters 1 and 2 discuss the evaluation itself, with a brief introduction in 1 and a discussion of the approach to evaluation used in this study in 2, the latter prepared by Ms. Wilcox.

The remaining chapters present and discuss the product of the evaluation. A history and description of Native Indian language education in the region in Chapter 3 serves to ground and particularize the remaining chapters. Although brief, Chapter 4 importantly presents the major issues and concerns which have emerged as a result of this study. The curriculum review undertaken by Ms. Jo-ann Archibald for this study, presented as Chapter 5, sets an important precedent for Native Indian language education in B.C. by proposing a set of criteria for the evaluation of language curriculum materials, criteria which may have some applicability in the province. Chapter 6 focuses the evaluation's products, by highlighting the multiple perspectives within this particular complex setting, presenting these perspectives both in oral and written form. The cassette "Voices of the First People" forms an integral part of this report. In Chapter 7, R. Prosser reports on the community, providing interesting and detailled questionnaire information on Native Indian language education and its context. The entire study's findings and recommendations are summarized in Chapter 8. An executive summary accompanies this lengthy report, one for each of the two school districts.

The six appendices offer further clarification of this evaluation study. Appendix A lists the many persons who participated in interviews and who assisted the study in other ways. Appendix B lists the persons who attended a community meeting held in the Saanich area in October, 1983. Appendix C exemplifies a sample questionnaire. Appendix D includes salient school district policy statements and other documents. Appendices E and F name the members of the local Evaluation Committee and the Evaluation Team, respectively.

2. The Approach to Evaluation Used In This Study

Trisha Wilcox

THE STUDY'S APPROACH 2.1

STAKEHOLDER BASED EVALUATION 2.2

SOME METHODOLOGICAL CONSIDERATIONS 2.3

This chapter is organized in three sections. The first, an approach to the evaluation, gives the definition of evaluation considered appropriate for this study and discusses the factors that affect the choice of an evaluation strategy. The second considers the stakeholder approach to evaluation and provides information on the major stakeholding groups in Victoria and Saanich. The final section describes the qualitative methods of data collection used in this evaluation and the steps taken to ensure reliability and validity.

2.1 THE STUDY'S APPROACH

The definition of evaluation to be used in this study is that given in Guba and Lincoln (1981). They define evaluation as a process for describing a program and judging its merit and worth (1981:340). Merit refer to the instrinsic value of the program, and worth refers to the perceived value of the program in context.

To describe a particular program in a particular setting may involve a number of techniques each designed to elicit pertinent data. Such techniques, which may be qualitative or quantitative, are chosen to be effective, given the demands and constraints of the situation.

The general mandate of the evaluation team was to provide data which would serve to inform decisions regarding the direction of Indian language programs in the school districts in question.

School district policies result from the interplay of a multiplicity of complex factors. School trustees are entrusted with responsibility for interpreting the demands of community-based and school-based groups and for allocating both material and human resources in response to these demands. Their decisions may reflect the underlying beliefs and value systems of the groups involved as well as the values of the trustees and the school district administrators. Rarely are these positions congruent. Trustees have to acknowledge and come to understand the plurality of values found within their districts if appropriate decisions are to be made.

Evaluators employed on a contract basis work within their assigned time frame and within their proposed budget. Given these constraints, it becomes necessary to adopt an evaluative stance which will optimize the utility of the evaluation while ensuring that its technical adequacy is not jeopardized in any way. Thus, the bounds of the study are delimited so that the clients' requirements can be met to the extent possible within the specified time and fiscal allocations.

An important part of the context of the evaluation is the political milieu within which the study takes place. It is by reference to the individuals and groups that form the constituents of this milieu, that the evaluators can begin to understand the dynamics of the program in context.

In addition to Indian language groups (see chapter 3), there are other individuals who are also concerned with the future of Indian languages in the two districts. Formalized avenues are already in place for the input of such groups as the senior school district administrators or the Indian Education Council. Also of concern are the views of other individuals or groups who form part of the political context and who may wish to make contributions. Such groups include school administrators, teachers, language instructors, linguists, curriculum developers, parents and students. The degree to which concerned individuals and groups are involved in the issues that emerge from a consideration of Indian language programs makes it imperative that their views are incorporated into the evaluation.

The political and socio-economic issues that arise from a consideration of any facet of Indian education are such that there must not only be an awareness of and a sensitivity to their nature, but there must also be an appreciation of the legacy of conflict between Indian and non-Indian that dates back to the time when Europeans first came to the West Coast. The value differences among and within the various groups are fundamental and cannot be ignored. Thus, a study that considers issues in Indian education must utilize an approach that can identify, clarify and incorporate a plurality of value perspectives (Smith, 1977). The approach must be responsive to the values and concerns of the Indians and the non-Indians involved. It is precisely because the study must be responsive to these concerns that the stakeholder approach described in the following section is considered the most appropriate for this evaluation.

2.2. STAKEHOLDER BASED EVALUATION

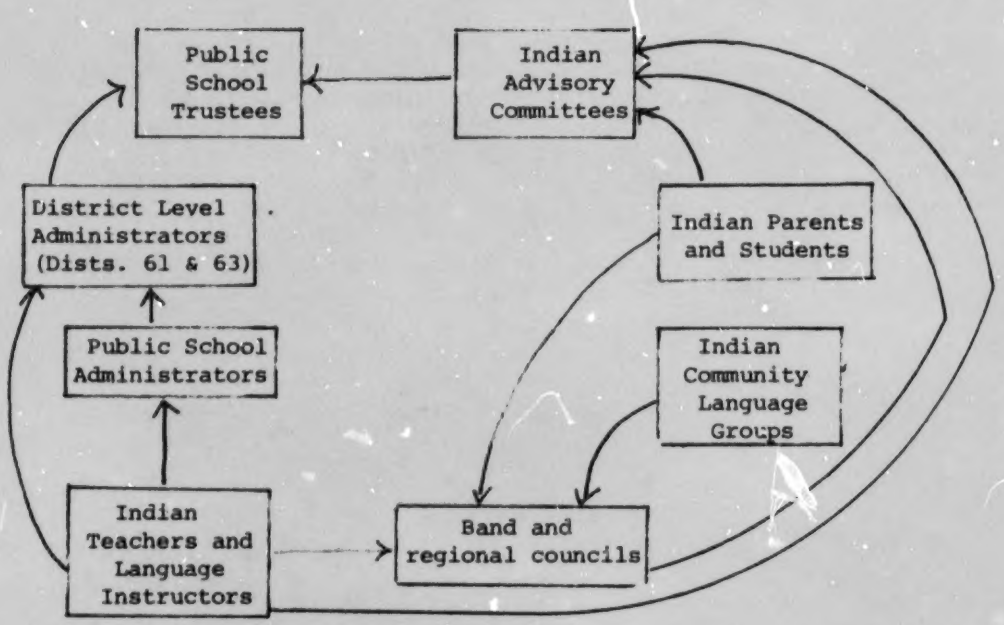
Central to stakeholder-based evaluation, developed largely by Stake (1975), is the tenet that evaluations must be responsive to the concerns and issues raised by those individuals and groups who are directly or indirectly affected by the program, its evaluation, or by the outcomes of that evaluation. In this way, each individual and member of a group has a *stake* in the evaluation. Not all groups have equivalent stakes, however, as the extent of each stake varies according to the nature of individual interests. Evaluators are to represent the views of all the stakeholders in the final report. Thus stakeholder evaluation recognizes that the evaluation process is essentially political in nature and the evaluators as such must be fully cognizant of the political processes at work (Weiss, 1983). It is apparent that the views of each of the stakeholders cannot be canvassed individually. Instead, representative views are sought.

The identification of stakeholders is often problematic as neither their identity nor the degree of their involvement is necessarily made explicit (Weiss, 1983). Groups and individuals may not be aware of their stakes or they may make a conscious decision to keep their views to themselves. Others may bring pressure to bear on the evaluation process, and may also act as gatekeepers by attempting to control access to and input from other stakeholders. Stakeholders may also identify other individuals and groups whose views they consider important.

The major stakeholding groups in Victoria are illustrated in Figure 1. The arrows suggest avenues by which stakeholders may gain access to the policy makers. It appears that the Indian Education Council acts on behalf of the Indian communities, while the trustees, as part of the formal hierarchy of the school system, generally receive direct input from senior district personnel. The situation in Saanich differs in that there is a Saanich Indian School Board and in that it is the District Advisory Committee that provides an avenue for input from the community rather than the Indian Education Council. Both the Indian Education Council of the Victoria School District and the District Advisory Committee of the Saanich School District are represented by the label "Indian Advisory Committees"

FIGURE 1.

MAJOR STAKEHOLDING GROUPS


Public School Trustees
Indian Advisory Committees
District Level Administrators (Dists. 61 & 63)
Indian Parents and Students
Public School Administrators
Indian Community Language Groups
Indian Teachers and Language Instructors
Band and regional councils

(Prepared by: Trisha Wilcox and Yvonne Hébert)

Stakeholder perceptions are likely to differ in ways that reflect their experiences of and with the program. These differing perspectives contribute to the construction of a composite representation of the program. The stakeholder approach is flexible enough to recognize and to incorporate a number of viewpoints. It is from a consideration of these viewpoints that the diverse nature of stakeholder values, interests and concerns, and the worth of the program in context can be understood and appreciated.

2.3 SOME METHODOLOGICAL CONSIDERATIONS

This section discusses three significant considerations of the methodological approach to this evaluation. These components are:

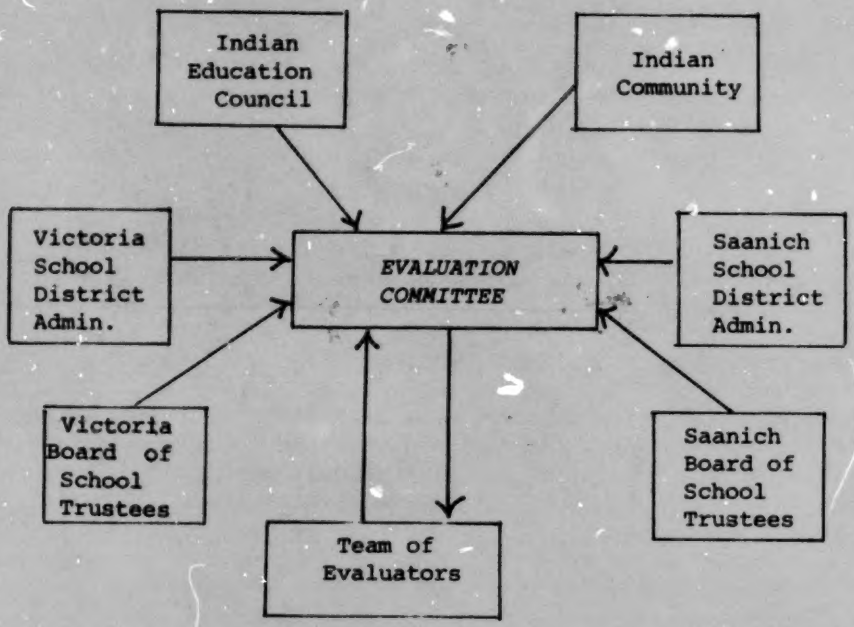
(a) the evaluation committee,
(b) data-gathering techniques, and
(c) methods by which the reliability and validity of the study may be attested.

(a) The Evaluation Committee

The evaluation committee consists of one member from each of the groups indicated in Figure 2. Decisions regarding the composition of this committee were made by the Co-ordinator of the Victoria Indian Education Division for District #61, and by the Assistant Superintendent of the Saanich School Board for District #63. The membership of this committee is given in Appendix D. In addition to providing committee members with the opportunity to contribute to the evaluation, the committee acts as a sounding-board for the evaluators and receives the interim and final evaluation reports.

FIGURE 2.

STAKEHOLDER REPRESENTATION
ON EVALUATION COMMITTEE



Prepared by: Trisha Wilcox.

(b) Data Gathering Techniques

The five data-gathering techniques used in the evaluation are:

(i) interviews,
(ii) review of documents and records,
(iii) community meetings,
(iv) review of curriculum materials, and
(v) household survey.

The first of three techniques are considered here. The curriculum review and household survey are discussed in chapters 5 and 7 respectively.

(i) Interviews

Much of the study is organized around the issues and concerns that emerge from discussions with the stakeholders; hence considerable reliance is placed on data collected during interviews. The value of this data collection technique is enhanced when interviews are carried out at work or in the home setting.

The interviews vary in format from semi-structured to unstructured and are modified to accommodate each interview setting, respondent, and interviewer. In the semi-structured interview, points for discussion are raised by both evaluator and respondent within a shared frame of reference.

In the unstructured interview, the chosen frame of reference depends on the respondent's own perceptions of the area that the evaluator suggests. As the individual discusses his or her own ideas, that person's own belief system emerges. Questions raised by the evaluator occur conversationally and are phrased in a way that incorporates the respondent's own views of the world. The evaluator becomes the learner and the respondent, the teacher.

(ii) Review of Documents and Records

Documents and records provide other sources of data which are grounded in the context of evaluation. These sources give an indication of the social, political, and historical background of the study. The documents furnished by both school districts include copies of correspondence, memoranda, and internal departmental reports. The records consist primarily of lists of households, of parents and of Indian children in district schools, classified according to age, grade level, and language or band affiliation.

Values, attitudes, and perceptions of particular occurrences can be ascertained by the analysis of documents. These writings may indicate relationships among people and may provide evidence of

particular management styles preferred by different administrators. Whatever the case, the analysis of documents and records leads to an increased understanding of the programs in context.

For the purposes of triangulation (see (c) below), data from interview are checked with data from documents and records while information from these written sources is taken back to the stakeholders to be confirmed or refuted by their perceptions of the situation.

(iii) Community Meetings

Community meetings are vehicles for the exchange of information and the expression of options and priorities. Interactions between evaluators and community representatives facilitate both communication and mutual understanding. Community members give testimonies, make speeches, ask questions and address issues, while evaluators explain their function, take note of community concerns, and raise questions for discussion.

(c) Reliability and Validity

Reliability and validity of the study may be established through a number of processes designed to cross-check various pieces of information. Information from one source might suggest that a certain situation exists; however, in order to verify the existence of the situation, corroborating information from other sources must be obtained.

The processes designed to establish the reliability and validity of a study are *member checks, phenomenon recognition, triangulation* and *independent observer analysis* (Guba and Lincoln, 1981).

As *member checks* are made, the perceptions of the respondents are double-checked. Thus, the evaluator may ask a respondent to describe the circumstances of a particular situation that the evaluator has already been made aware of by other respondents.

Phenomenon recognition involves checking the recognition-as-reality of phenomenon described. Evaluators return to discuss their findings with some of the respondents who provided the initial data in order to check that the phenomena described is recognized as real.

Hence *member checks* and *phenomenon recognition* both involve double checking, the one with different respondents, the other with the same respondents who provided the information intially.

Triangulation involves verifying a proposition with data from other sources or with data arrived at in various ways. For example, information from documents and records can support data from meetings or interviews.

The final credibility (or validity) process, *independent observer analysis,* involves the use of other members of the team double checking their observations and perceptions with each other, reviewing notes and tapes, and discussing data.

3. NATIVE INDIAN LANGUAGE EDUCATION IN THE REGION

LINGUISTIC COMPOSITION OF THE REGION 3.1

PROGRAMMING IN SCHOOL DISTRICT #61 (VICTORIA) 3.2

- *Course Offerings, Teaching Practices and Preparation, Facilities* 3.2.1
- *Administrative Structure, Policies and Practices* 3.2.2

PROGRAMMING IN SCHOOL DISTRICT #63 (SAANICH) 3.3

- *Course Offerings, Teaching Practices and Preparation, Facilities* 3.3.1
- *Administrative Structure, Policies and Practices* 3.3.2

PROGRAMMING IN NATIVE INDIAN ORGANIZATIONS 3.4

- *Victoria Area* 3.4.1
- *Saanich Area* 3.4.2

OTHER PROGRAMS IN THE GREATER REGION 3.5

- *Schools and Communities* 3.5.1
- *Universities* 3.5.2

THE CONTEXT OF NATIVE INDIAN LANGUAGE EDUCATION 3.6

This chapter provides a brief history and description of formalized Native Indian language education in the Victoria-Saanich region on south Vancouver Island. Organized into five sections, the first reviews the linguistic composition of the region. The second and third sections describe programming within the two public school districts and in Native organizations. An overview of other language programs in the greater region and a discussion of the broader context of Native Indian education brings the chapter to a close.

3.1. LINGUISTIC COMPOSITION OF THE REGION

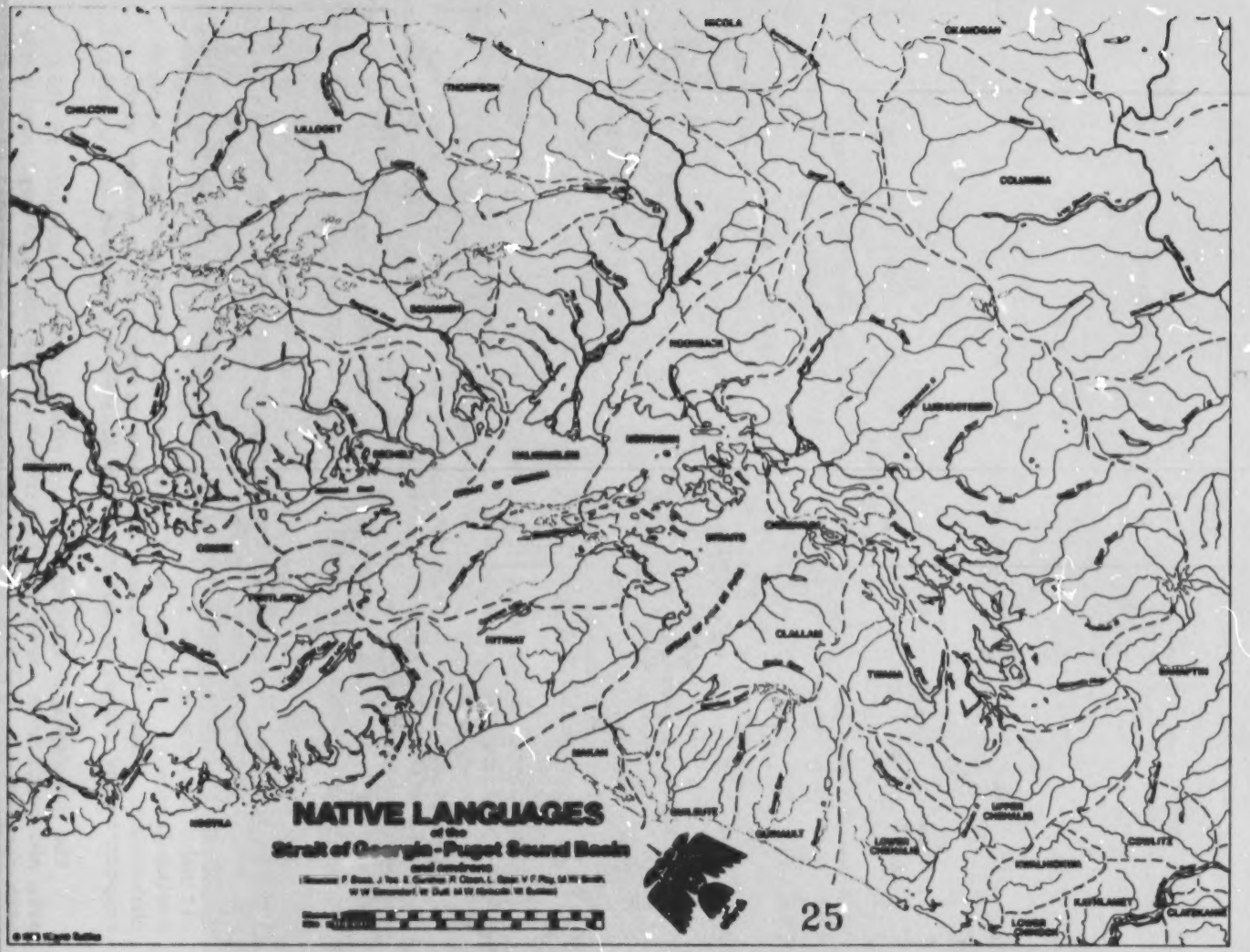
The ancestral language of the territory, now overlaid by the geographical boundaries of the two public school districts, is the language now referred to in English as Coast Salish and formerly as Straits Salish. Four dialects of this language have been identified as distinct although quite closely related. These are:

(a) the Lummi dialect, located in Washington State;
(b) the Songhees dialect, the ancestral dialect of the Songhees and Esquimalt people, resident in areas congruent with the Victoria School District;
(c) the Sooke dialect, identified with the Sooke people, located to the west of urban Victoria; and
(d) the Sencoten or Saanich dialect, the ancestral dialect of the Saanich people, resident in areas congruent with the Saanich School District.

Three other aboriginal languages also occur today within the geographical region encompassed by these two school districts. One of these is known as Cowichan, which married into the Saanich people. Descendants of these Cowichan forefathers and foremothers now predominate in number within the Saanich region. Cowichan is a dialect of Halkomelem. The other main dialects may be referred to as Upriver and Downriver Halkomelem; both are situated on the mainland. Coast Salish and Halkomelem (Cowichan) are closely related languages.

The other two languages are related to each other but not to the two Salishan languages already mentioned. Nuu-chah-nulth and Kwak'wala are both Wakashan languages which have migrated to the urban area that is Greater Victoria. Nuu-chah-nulth is the term now preferred for the Nitinaht language and is also sometimes used to refer to the related Nootka language. The term West Coast is also frequently used for Nuu-chah-nulth. *These two migrant languages predominate* in number with respect to the ancestral Coast Salish dialect of Songhees in Victoria

The geographical distribution of the ancestral languages of this area and contiguous areas is illustrated on the enclosed map, used here with permission. (See Map 1: Native Languages of the Strait of Georgia-Puget Sound Basin. (Copyright by Wayne Suttles.)


NICOLA
OKANAGAN
OKANOGAN
COLUMBIA
LILLOOET
COWICHAN
CHILCOTIN
NOOKSACK
SQUAMISH
LUMMI
SAMISH
CHEMAINUS
CLALLAM
TWANA
SKAGIT
SNOHOMISH
SKYKOMISH
SNOQUALMIE
UPPER CHEHALIS
LOWER CHEHALIS
CHEHALIS
QUINAULT
QUILEUTE
HOH
CLATSOP
CLATSKANIE
NATIVE LANGUAGES
of the
Strait of Georgia-Puget Sound Basin
and environs

The distribution of these four languages with respect to school agencies and to Native Indian organizations is summarized in Table 1.

TABLE 1.

DISTRIBUTION OF NATIVE INDIAN LANGUAGES, SCHOOL AGENCIES AND NATIVE INDIAN ORGANIZATIONS, VICTORIA-SAANICH REGION.

Language (Dialect)	School Agency	Band or other Native Indian Organization
Kwak'ala (W)	School District #61 (Victoria)	UNN; Friendship Centre
Nuu-chah-nulth (W)	School District #61 (Victoria)	UNN; Friendship Centre
Coast Salish (S) (Songhees)	School District #61 (Victoria)	Songhees Band; Esquimalt Band
Other	School District #61 (Victoria)	UNN; Friendship Centre; or home bands outside of region or none
Coast Salish (S) (Sencoten)	School District #63 (Saanich); Saanich School Board, Tsartlip School	Pauquachin Band; Tsartlip Band; Tsawout Band; Tseycum Band
Halkomelem (S) (Cowichan)	School District #63 (Saanich)	Pauquachin Band; Tsartlip Band; Tsawout Band; Tseycum Band
Other	School District #63 (Saanich)	Home band or none

NOTE: (S): Salishan language family
(W): Wakashan language family

Three school agencies are included in this table: the two public school districts and the Saanich School Board. The latter is a Native Indian Board of Education having the Tsartlip and Little Raven Schools within its jurisdiction.

It should be noted from this table that other languages are also present within the urban area of Greater Victoria. Information on these languages is available from various sources and is presented below for each School District.

For School District #61 (Victoria)

According to the mailing list of the Native Indian Education Division of School District #61 (Victoria), the ancestral language affiliation of the addresses are, in descending order of frequency:

TABLE 2.

ANCESTRAL LANGUAGE AFFILIATION OF ADDRESSEES,
CURRENT MAILING LIST,
NATIVE INDIAN EDUCATION DIVISION.

Identification Term Used	Number of Addressees	
Nootka (? Nuu-chah-nulth language)		31
Salish (= Songhees)	11	
(other Salishan languages)	16	27
Kwakiutl (=Kwak'wala language)		22
Tsimshian	4	
Carrier	2	
Cree	1	
Haida	1	
Tahltan	1	
Tlingit	1	10
Unspecified		20
TOTAL		110

According to another source, a report of the Native Indian Education Division, dated February 25, 1982, it is conservatively estimated that the Indian community of Greater Victoria comprises approximately 7,000 people. A survey conducted in 1979 by the Victoria Local (#121) of the United Native Nations (UNN) indicated that some 600 Native Indian and Metis students were enrolled in School District #61 (Victoria) from Kindergarten to Grade 12.[1] The ancestral language affiliations of these 600 students, presented in percentage approximations are summarized below:

TABLE 3.

NATIVE STUDENT ENROLLMENT, SCHOOL DISTRICT #61 (VICTORIA), ACCORDING TO APPROXIMATE PERCENTAGE OF ANCESTRAL LANGUAGE AFFILIATION. 1979. UNN SURVEY.

Language Affiliation	Student Population in %	
Nuu-chah-nulth		33
Kwak'wala		25
Salishan	4	
Songhees/Esquimalt	13	17
Other		25
TOTAL		100 %

Source: Native Indian Education Division Publicity Brochure Report from the Commission Chairman, (Bob Warren) to the Newsletter, page 7, February/March, 1982.

Ancestral language affiliation of Native Indian households within the geographical boundaries of the Victoria School District were specified by the Native Indian Education Division for the implementation of the household survey-by-questionnaire. See Chapter 7 for the presentation of this information.

For School District #63 (Saanich)

The household lists compiled by the Saanich School District for the implementation of the household survey-by-questionnaire provide explicit information on ancestral language affiliation and on band affiliation. See Chapter 7 for the presentation of this information. See also this chapter, Section 3.2 where language affiliation for student populations enrolled is compiled with respect to school attended, to grade level and to band affiliation.

3.2 PROGRAMMING IN SCHOOL DISTRICT # 61 (VICTORIA)

3.2.1 Course Offerings, Teaching Practices and Preparation, Facilities.

In 1979-81, the Kwak'wala and Nuu-chah-nulth languages were first offered as subjects of instruction within the Victoria School District. In 1981-82, Kwak'wala continued and was offered throughout the year whereas Nuu-chah-nulth was terminated in October 1981 due to the loss of the instructors. In 1982-83, no Native language classes were taught although Kwak'wala had been planned and curriculum materials prepared. See Chapter 5 for a review of these and of other materials utilized by the Kwak'wala teacher.

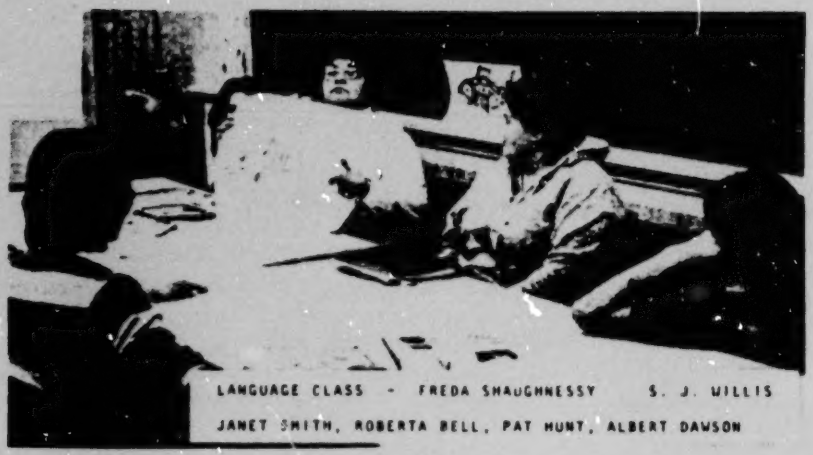
Information on teachers, grade levels, location, number of students is summarized below in chart form:

TABLE 4.

NATIVE INDIAN LANGUAGE COURSE OFFERINGS, SCHOOL DISTRICT #61 (VICTORIA). COMPILED FROM REPORTS OF THE NATIVE INDIAN EDUCATION DIVISION AND FROM INTERVIEW DATA.

Language	Year	Location	Teacher	Grade Levels	No. of Students
Kwak'wala	1979-81	S.J.Willis Jr. Sec.	Freda Shaughnessy	8-10	6 to 8
	1981-82	"	"	"	6 → 4
	1982-83	Blanshard & George Jay Elementary	"	K-1,3-7	none
Nuu-chah-nulth					
	1979-80	S.J.Willis	Ed Tatouch (Opetchesett)	8-10	10
"	1980-81	"	Francis Charlie (Ahousat)	Jr. High	6 to 8
"	1981-82 (Sept.-Oct.)	"	John Thomas (Nitinaht)	Jr. High	?

In 1979-81, the two Native language classes, offered as electives, were scheduled during the same time period, three times a week, for one hour a day. In 1981-82, Kwak'wala was scheduled



FROM: Publicity Booklet, Native Indian Education Division, School District #61 (Victoria), March 2, 1982.

against regular subjects. The classroom at S. J. Willis Junior-Secondary School was a large room, partitioned into three sections, with a language class at each end and the office of the Native Indian School studies teacher/curriculum developer in the middle. Thus the language classes did not interfere with each other and had their own sites.

The language programs were intiated under Mr. Denny St. Clair, teacher and anthropologist at S. J. Willis Jr. Sec. School, These were later placed under the coordination of the Native Indian Education Division, formed at the time that the present Co-ordinator took office in October 1980.

Supervision of the language teachers was carried out by the principals, Mr. Maurice Preece in the first year, subsequently by Mr. Dave Pitrie.[2] The classes were also visited by interested University of Victoria personnel, Dr. Barry Carlson and Mr. John Thomas. The present Co-ordinator of Native Indian Education visited the classes a few times upon her employment and again upon a change of the Kwak'wala teacher's title to "Linguistic Consultant". The principals and the Kwak'wala teacher enjoyed positive professional relations and the Kwak'wala teacher maintained a good classroom climate.

All of the language teachers employed by the Victoria School District had studied linguistics at the University of Victoria and were graduates of the Native Indian Language Diploma Program, a one-year program to train para-professionals. All were on a Letter of Permission; none holds teacher certification.

The Nuu-chah-nulth teachers experienced several difficulties in the classroom, ranging from control and discipline problems with the students to lack of conformity to expectations of behaviour appropriate to school personnel. The problems stem from insufficient selection and placement, as well as from an inadequate preparation for the role of teacher in a public institution.

The loss of the last Nuu-chah-nulth teacher, Mr. John Thomas, well-respected as scholar, teacher and elder, was felt by his students who expressed their feelings and drew him a card. Since that time, Mr. John Thomas has been employed by the Makah Language Project at Neah Bay, Washington, as scholar-teacher. Mr. Francis Charlie has returned home to Ahousat. Mr. Ed Tatouch is in the Victoria area and pursues a number of his own interests. Research oriented, he considers the possibility of completing his undergraduate degree and undertaking a Masters in Linguistics. Mrs. Freda Shaughnessy continues to reside in Victoria and, although currently unemployed, maintains her caring interest in language teaching and in developing materials for classroom use.

The decision to move the Kawk'wala language program to the elementary level, specifically to the grade two level at two schools, Blanshard and George Jay Elementary, appears to have been an arbitrary one, based only on the very general principle of reaching the students when they are young. This decision, however, preceded the closure of the S. J.

Willis Jr. Sec. School, focus of the District's offerings in Native Arts and Native Studies, an inner city school, at the end of 1982-83. The Native Indian Education Division conducted a scant survey of student interest during the previous spring, enlisting some six or seven students at one school and a few at the other, none of these at the grade two level. Unfortunately none of these students materialized in Fall 1982 at the two elementary schools. The Co-ordinator of NIED waited for student enrollment, the principal awaited the teacher, the teacher with her curriculum materials ready awaited notification that her classes awaited her. During this waiting period, the language program appears to have died due to benign neglect, and to inadequate pre-planning and coordination.

The Teacher was then assigned to curriculum development, under the supervision of Dr. Thom Hess, Dept. of Linguistics, University of Victoria, who in cooperation with Dr. Richard King arranged for work space for Mrs. Freda Shaughnessy at the university. Drs. Hess and King have been largely responsible for the preparation of Native Indian language instructors for the province through the Native Indian Language Diploma Program (N.I.L.D.P.) at the University of Victoria. The position of language instructor was redefined as Linguistic Consultant in November 1982 and the language instructor is no longer working for the Board, as of February 1983.

The ancestral language, Coast Salish (Songhees) has not been offered within the public school district. Although initiatives were made some time ago by members of the Songhees band to have Songhees taught in the nearby school, Craigflower Elementary, interest has since been withdrawn due to the complexities of dealing with the then Native Education Commission and its representatives, and with school scheduling.

3.2.2. Administrative Structure, Policies and Practices.

The administrative structure, policies and practices with respect to the Native Indian language programs are those of the Native Indian Education Division and of the Victoria School District itself.

The Victoria School District's structure is unique in having institutionalized what is essentially an advisory committee into the Indian Education Council. This Council, formerly a Commission, now consists of

Seven (7) elected directors (voting);
Four (4) tribal appointees (non-voting) and
Four (4) trustees from the Victoria School Board (non-voting).

Four Native organizations are eligible to appoint one representative each to the Indian Education Council. These are the Kwawkgewlth

District Council, the Nuu-chah-nulth Tribal Council, the First Nations of South Island Tribal Council, and United Native Nations, Victoria Local #121.

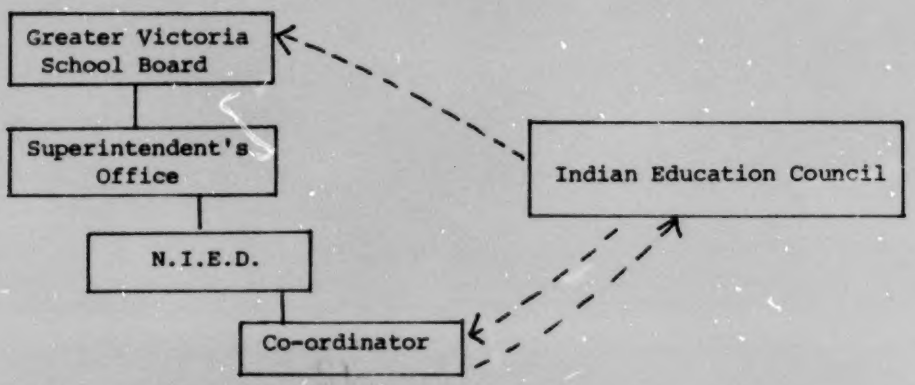
Very broad are the purposes and functions of the Indian Education Council. It provides for representation, direction, liaison, and communication variously to the School Board, to the Native Indian Education Division and its Co-ordinator, to the Native community of Greater Victoria, to regional and provincial Native education groups and to the Provincial Ministry of Education. Specific details on the philosophy, history, purposes, functions and guidelines of the Greater Victoria Indian Education Council may be found in its Draft Policy Paper, dated October 1983. [3]

According to this document, "all consultation with the Native Indian Education Division should be done through the Council, the Trustee representatives and the Administration of District #61." Equally importantly, and according to the same source, "all submissions to the Trustees of the Greater Victoria School Board on behalf of the Native community of Greater Victoria must reflect a collective and communal process of decision-making. As such, only the Elected Directors of the Indian Education Council may make submissions and proposals to School Board Trustee or Trustees." [4]

According to another document, "Overview of the Indian Education Division", dated October 21, 1983, the Co-ordinator of the Native Indian Education Division operates directly out of the Superintendent's office, thus having direct access and accountability to the Superintendent. The Co-ordinator, on the School District payroll, is also accountable to the Indian Education Council, according to this same document. Both of these relationships are unique and unusual for a district administrative position. The relationships between the School Board, the Superintendent, the N.I.E.D. and the Indian Education Council are diagrammed below:

FIGURE 3.

STRUCTURE BETWEEN SCHOOL DISTRICT #61
AND THE INDIAN EDUCATION COUNCIL



Additionally, according to the overview paper, the Co-ordinator of the Native Indian Education Divsion in co-operation with the Indian Education Council "has the responsibility to promote and secure the development of Indian education provincially and regionally as well as at the district level." [5] Such wide-ranging responsibility is unique and highly unusual for any school district administrative staff member.

Since April, 1981, the Victoria School District has put an Affirmative Action program into effect. The rationale for this program was put forward on behalf of School District #61 by the Superintendent's Office, by the then incumbent Mr. Allan G. Stables, in consultation with Ms. Marie Cooper, N.I.E.D. and Mr. Bob Warren, U.N.N. In a document submitted to the Human Rights Commission, with the approval of, and under the direction of, the Board of School Trustees, it is because of

> "the contention of the applicant that Native People have been discriminated against; that they are not fairly represented in the employment population of this School District, and that they must be if their children are to feel part of our education community."
>
> (undated Exemption Application to the Human Rights Commission, probably before April, 1981)

This application was approved on a two-year basis and in a communique dated April 2, 1981, Mr. Stables, Superintendent, notified School District administrative personnel of calculations for putting this program into effect.

> "1. Native Indian children represent roughly 2% of our population. Our rationale, as approved by the Board and, subsequently, by the Human Rights Department, was that they should represent roughly 2% of each major segment of our work force. Specifically, qualifications being equal, hiring preference would be given to native people up to the 2% quota.
>
> 2. Calculations:

Classification	Total Force	Native People to be hired at 2% *
Teachers	1,500	30
Local 947	410	8
Local 382	318	6

> Please note that in Local 947, the quota of 8 may all be in the aide section but not necessarily so.
>
> Please note that in the Local 382, the quota of 6 may all be in the janitorial section but not necessarily so.
>
> Please note that we have two years to reach these target figures." (See Appendix D)

NOTE: the 2% referred to in column 3 indicates that a preference in hiring for the teaching force is to be consistent with the percentage of the student population that is Native Indian, i.e. 2% of student population and of teaching force.

By May 15, 1981, five teachers and three teacher aides had been hired. In 1983, 7 teachers and 3 teacher aides were involved in District Schools (Native Indian Education Division, undated but post-April,1982, on pink). By January, 1984, 8 teachers and 6 non-certified staff had been hired.

The Affirmative Action program was slowed down by November 1982 due to the budget restraints imposed on school districts in the province. The cutbacks currently required of school districts by the provincial government jeopardize this program. Moreover, it is not clear whether the Affirmative Action program protects all Native Indian personnel in times of financial exigencies or the personnel, Native and non-Native, involved in school programs specifically designated as Native Indian education programs.

It should be noted that the docments provided for this evaluation study do not indicate that there is a prior policy underpinning the Affirmative Action program. The Draft Policy Paper of the Greater Victoria Native Indian Education Council, dated October 1983, does not address Affirmative Action. The companion document, Overview of the Indian Education Division, School District #61 (Victoria), dated October, 21, 1983, identifies the need for clarification of the Affirmative Action as "hiring policies" (page 9-10), thus blurring the important distinctions between *policy*, *program* and *practice*.

The N.I.E.D. in the person of its co-ordinator, the Indian Education Council, and the District's Policy Committee are meeting jointly this current school year to define policy referring to Indian Education, with the full development of policy anticipated to occur over the next three years (page 2, Secure Development for Indian Education in District #61: A Statement of Priorities, November 24, 1982; page 7, Overview of the Indian Education Divsion, October 21, 1983).

The actual cost of the Native Indian language programs and their ratio of funding to the total Native Indian education expenditure is difficult to determine. The monies related to the Native Indian language programs are not identified as such in the School District's budgeting practices.

The table below provides budgetting information for four years, January 1 - December 31 1980 to 1983. Actual expenditures are given for 1980 through 1982, while final operating budget figures only are available for 1983. It should be noted that the 1980 figures pre-date the establishment of the Native Indian Education Division and so do not reflect the total expenditures for Indian Education for that year.

TABLE 4.

BUDGETS, NATIVE INDIAN EDUCATION DIVISION, SCHOOL DISTRICT #61 (VICTORIA). FISCAL YEARS 1980-1983, JANUARY 1 TO DECEMBER 31.

	Actual Expenditures			Final Operating Budget
	1980	1981	1982	1983
Salaries	11,145.	100,721.	170,123.	186,260.
Benefits	1,040.	8,412.	12,191.	16,100.
Contract Services	25,460.	85,096.	12,666.	23,282.
Supplies	4,130.	11,767.	6,506.	14,800.
Equipment Replacement	-	1,212.	-	-
Travel and Miscellaneous	860.	5,563.	3,546.	3,400.
TOTAL	42,635.	212,771.	205,032.	243,842.

In addition to this budget information, another sum is identified, in two documents.

> "On July 9, 1982, $310,077.00 for Indian Education in District #61 was confirmed by the Ministry of Education through Special Approval 502. The Co-ordinator of the Indian Education Division, District #61, submitted her budget to Superintendent of Schools Jack Nearing on November 12. Her budget reflects the level of Special Approval funding for Indian Education in this district."
>
> (From Report to the Board, N.I.E.D., November 24, 1982)

This sum is also quoted in the Particulars of the 1983 Final Operating Budget, Program 620 Native Indian Education (page 10, line 2). The difference between this sum and the amount of the final operating budget, 1983, can be accounted for by four factors:

(a) The funding picture is complicated by the fact that the provincial government and the school districts operate on different fiscal years, the province on April 1 to March 31 year and the school district on a January 1 to December 31 year.

(b) During that year, six (6) full-time staff which had been requested and planned for were hired but only on a part-time basis, thus, effecting a saving.

(c) The termination of the Native Language program and the Kwak'wala instructor, Mrs. Freda Shaughnessy in February, 1983, also contributed to a reduction in expenditures.

(d) The sum approved by the Ministry is a Special Education (Function 3) allocation, and is an approval to spend up to that maximum of the expenditure, not an actual budget figure. The Ministry contributes 60% and the School District 40%.

The particulars of the various budgets were closely examined during the evaluation study in an attempt to identify either the ratio or spending on Indian language programming or its actual costs. Although some specific items can be identified, these refer to complex items, bringing together two or more figures. Thus the true costs or the proportions of funds allocated to the Indian language programs cannot be determined from the data on hand.

3.3 PROGRAMMING IN SCHOOL DISTRICT #63 (SAANICH)

3.3.1 Course Offerings, Teaching Practices and Preparation, Facilities

In School District #63 (Saanich), there have been two instances of Native language programming, each one built around a different instructor. Both times, the language was Sencoten and the location was Mt. Newton Middle School, the school which receives the students from the band-run Tsartlip Elementary School. A few years ago, Mr. Ernie Olsen, now deceased, successfully taught the language, with an aide present in the classroom. In 1981, a program with Mr. Dave Elliott, Sr. was put in place. Mr. Elliott taught some 8 to 15 students, twice a week, for nearly a year. The program was cancelled for several reasons, including age; health;, differences between the school culture, Native culture and individual styles; as well as uncertainty as to its appropriateness in District schools.

These two instructors differ in their choice of orthography. Mr. Olsen used an alphabet influenced largely by the International Phonetic Alphabet and the Indianist tradition which he had learned while enrolled in the University of Victoria's N.I.L.D.P. Mr. Elliott, a brother, uses an alphabet designed by himself and influenced largely by the English orthography. Additionally, Mr. Olsen's materials are closely held by his family and estate. Mr. Elliott continues to be actively involved in Indian language education, as teacher and as Co-ordinator of the language program at the Tsartlip and Little Raven Schools, and as resource person for School District #63. Mr. Elliott is also very involved in band-based adult literacy endeavours.

The Cowichan language has not been and is not currently taught formally in any school agency within the Saanich region.

Although there are presently no Native Language course offerings as such in the District Schools, some of the curricular materials developed included a Native Language component. The grade 10 Saanich Native Studies Program FTE SXENAN LE LTE THE WAY WE WERE (February, 1983) includes instruction in the SENCOTEN alphabet system developed by Dave Elliott, Sr. and application of this orthographic system as a tool for the transcription of language terms in the subsequent study of the Saanich seasonal cycle. The grade 11 Saanich Native Studies Program THE STRUGGLE FOR CONTROL (January, 1983) includes discussion and simulated role activities of a number of topics including Indian Language in a section dealing with Band Government in a Unit or Contemporary Issues.

These materials were developed by the Resource Personnel and the Native Studies Curriculum Development personnel employed by the District, i.e. Mr. Dave Elliott, Sr., Mr. Charles Elliott, Ms. Lavina Wilson, Mr. Victor Underwood, Sr., and Ms. Janet Poth. These materials

were not submitted to the curricular review process of this evaluation study.

The ancestral language affiliation of the students may be estimated from the following data. Some 154 students would be affiliated to either or both Sencoten and Cowichan, with 22 more having a Cowichan affiliation. Another 18 could probably be affiliated to Nuu-chah-nulth. The remaining 25 would have ancestral language affiliations scattered among other Wakashan and Salishan languages.

According to the household lists prepared by the Saanich School District for the survey-by-questionnaire, the distribution of Native Indian students enrolled can be tabulated with respect to band membership and grade level which permits an estimate of the language affiliation. This data is presented below in Table 6.

TABLE 6

DISTRIBUTION OF NATIVE INDIAN STUDENTS IN SCHOOL DISTRICT # 63 (SAANICH).

Band	*Grade Level*													*Totals*	
	K	*1*	*2*	*3*	*4*	*5*	*6*	*7*	*8*	*9*	*10*	*11*	*12*		
Tsartlip	-	4	4	2	6	1	5	7	7	11	6	2	8	63	
T'sawout	2	1	4	4	1	2	2	3	8	2	3	3	6	41	
Pauquachin	-	2	2	4	1	1	2	5	4	6	4	-	1	32	
Tseycum	1	3	1	-	1	2	3	4	3	-	-	-	-	18	154
Cowichan	-	1	3	1	-	3	1	-	2	3	-	-	1	15	
Ahousat	-	5	3	1	3	1	-	-	-	-	-	-	-	13	
Chemainus	-	-	2	1	-	-	-	1	1	1	1	-	-	7	
Beecher Bay	-	-	-	-	-	1	-	1	3	-	-	-	-	5	
Other	3	2	3	-	1	1	-	-	4	2	4	2	4	26	66
	6	18	22	13	13	12	13	21	32	25	18	7	20		220

Source: Household lists prepared by S.D. #63. (Tabulation by Trisha Wilcox)

The difference in these figures can be accounted for by referring to another document, a Report on Native Indian Education, School District #63 (Saanich), January 24, 1983, by Janet N. Mort, Assistant Superintendent of Schools. According to this report, approximately 200 students enrolled in the district qualify for the Master Tuition Agreement (Federal Government) which currently provides for the sum of $3,205. per *status* Indian student. These monies are sent to the Provincial Government which allocates portions to the various school districts for general revenue, not for special programs. See Section 3.6 of this chapter, and chapter 4 for further discussion.

In Table 6 above, the category *Other* includes some 19 other B.C. bands, each of which has 1 or 2 students enrolled in School District #63. Two non-band affiliated students (grade two and grade seven) have not been included, although they are lodged with band-based families on the assumption that other non-status students who may be enrolled in district schools have not been included in the table. Additionally, where a student was listed as being in a split grade, for example, such as K/1, the student was counted as being in the higher grade, i.e. grade 1.

Additionally, information has been provided of the number of Native Indian students enrolled in the schools of the Saanich School District. This information is presented below:

TABLE 7.

DISTRIBUTION OF NATIVE INDIAN STUDENTS ENROLLED IN THE SCHOOLS OF DISTRICT #63 (SAANICH)

School		*Native Indian Enrollment*	
Middle - Secondary:	Stelly's	70	
	N. Saanich	25	
	Mt. Newton	45	
	Parkland	5	145
Elementary:	Brentwood	55	
	Saanichton	25	
	Deep Cove	10	
	Mc Tavish	6	
	Sansbury	10	
	Sidney	5	
	Cordova Bay	5	116
TOTAL			261

Information provided by Janet Poth, Curriculum Developer.

3.3.2 Administrative Structure, Policies and Practices

The administrative structure, policies and practices of School District #63 (Saanich), with respect to Indian Education including Indian Language education are currently under review and revision. This process was approved in September, 1982, by the Board who directed the Assistant Superintendent to study the present organization and to bring recommendations to the board regarding effective organization of Indian Education in School District #63. This action responded to requests from Native Indian Education Staff members that consideration be given to the establishment of Native Indian Education Department with organization and structure separate from the Special Education Department.

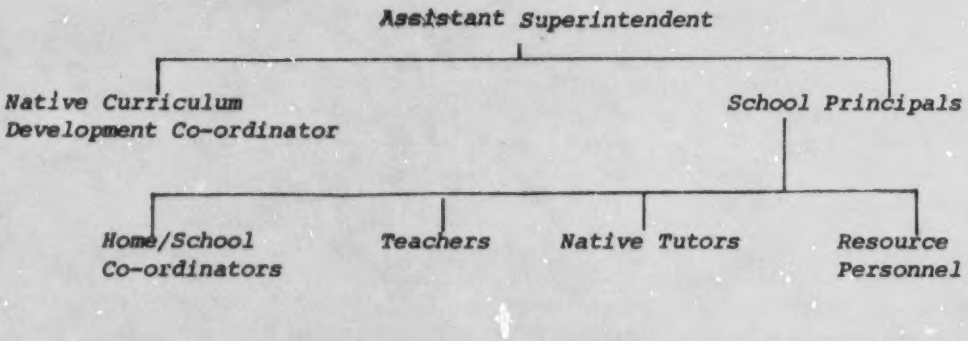
The eighteen recommendations resulting from this study deal with responsibility and structure, staffing, budget, programs, internal communication, philosophy and consultation, and distinguish between those for action by September, 1983 and those for action through to September, 1985. Of note are the recommendations to adopt an affirmative action stance wherever possible and to develop in-service programs which would focus on

- furthering understanding of the Native Indian culture and related needs of its students;
- developing curricular programs;
- developing teaching strategies and techniques to improve service to Native Indian students; and
- heightening awareness of racism, its impact and strategies to handle related problems in district schools.

Some of these recommendations have already been acted upon. Of interest to this report are

- the establishment of a separate department of Native Indian Education;
- the appointment of the Assistant Superintendent as department head with leadership and supervisory responsibilities at the district level;

- the restructuring of supervision of the personnel employed within the Native Indian Department to be:



- the initiation of a review of role descriptions of each of the Department personnel to ensure their compatibility with Ministry funding guidelines and with the needs of the school staffs, students, and parental community;

- the initiation of consultation with the parental community with a joint meeting between the Saanich Indian Board and the Board of District #63 and with several community meetings between interested parents and District administrative staff and Board trustees;

- the amendment of recommendations relating to affirmative action and in-service programs, amendments which retain and refine these key ideas;

- the examination of the issue of Native Language instruction in District schools and of the direction of the District in this regard, by the commission and participation of this evaluation study.

Specific details on this study and its recommendations are provided in the Report on Native Indian Education, School District #63 (Saanich) (January 24, 1983), from the Office of the Assistant Superintendent.

The actual cost of the Native programs, including language programming and its ratio to other expenditures cannot be determined from current budgets. The 1984 final budget estimates are presented below in Table 8.

TABLE 8

FINAL BUDGET ESTIMATES: INDIAN EDUCATION

SCHOOL DISTRICT #63 (SAANICH)

JANUARY 1 - DECEMBER 31, 1984.

	1984	
PERSONNEL:		
Salaries		
Teaching Staff	$ 163,061.	
Non-teaching Professional Staff	74,326.	
Clerical Support Staff	10,927.	
Teacher Aides	18,242.	
Substitute Teachers	2,014.	
		$ 268,570.
Benefits		
Statutory Employee Benefits	9,770.	
Pension Contributions	5,095.	
Other Employee Benefits	1,897.	
		$ 16,762.
OTHER:		
Services Contracted	16,400.	
In-service	2,500.	
Teacher Travel	4,500.	
Consumable Supplies	3,500.	
Books and Guides	1,000.	
		$ 27,900.
TOTAL:		$ 313,232.

Source: School District #63 (Saanich), Department of Indian Education, Director/Assistant Superintendent J. Mort.

3.4 PROGRAMMING IN NATIVE ORGANIZATIONS

Two dialects of Coast Salish, Songhees and Sencoten, have been taught and continue to be taught in band-run programs in the Victoria and Saanich Areas, respectively. Some basic information about each of these programs follows.

3.4.1 Victoria Area

Two fluent speakers of Songhees remain today. These are Mrs. Caroline Charles, 80 years old, who married into the Beecher Bay band and presently resides with her daughter in the Sooke area, and Mr. Walter George, 77 years old, who resides on the Songhees Indian Reserve in Victoria. Walter George attended University of Victoria's Native Indian Language Diploma Program (N.I.L.D.P.) in 1978-79, but did not complete the program due to illness. His wife, Tillie George, a fluent speaker of Okanagan as well as Columbian, two Interior Salishan languages, completed the year. They have since worked and taught together as a team, teaching his language in the Songhees area. They also travel to the Nespelem area of Washington state where she has taught her language(s).

The Georges use the teaching methods and curriculum approach they studied at the university with Dr. Thom Hess. Mrs. George, who does all the necessary writing, uses the orthographic tradition she studied there, i.e. the International Phonetic Alphabet modified by the Indianist tradition.

Mr. George's first formal teaching experience was his Practicuum, as part of the N.I.L.D.P. His three-week practicuum was held on the reserve and attended by 6 children. This experience was video-taped at the university. The children were enthusiastic about their language experience.

Since 1978-79, , Mr. George has taught his language every past winter, for as long as funding was available, for time periods ranging from two to eight weeks. These courses were held on either the Songhees or the Esquimalt reserve. One year, a course was organized between Camosun College and the Songhees band for 20-25 adults, ranging in age from their late teens to their thirties. These classes occurred 4 times a week for one hour per session. Other winters, he has taught, always with Tillie's assistance with the writing and with the students, both children and adults, sometimes in separate classes, but mostly in combined or overlapping classes. These were band-run and band-organized courses.

The childrens' class was scheduled for 6 o'clock in the evening which is when the students could come. The adults' class was scheduled for 7 p.m. Some adults came early because they wanted to attend the childrens' classes too. Some children, especially older ones, wanted to attend the adults' classes or to continue practicing their pronunciation.

In the childrens' classes, Mr. George used objects with considerable success. Also the students liked to role-play, taking turns being the teacher and talking in Songhees with the other students. Mr. George also used the Language Master tape machine and language cards with voice strips. This provides a technique for the students to practice their words at their own pace. This was also popular with the children. The adults wanted to see the language written.

The childrens' classes attracted 10-12 students, ranging in age from 4 to 15 years. One entire family attended both the childrens' and adults' classes without fail. Attendance was occasionally variable, with those who were absent wanting to learn what was missed while new material was to be presented to the others.

The students, especially the children, were disappointed when the courses came to an end. It was not unusual for the Georges to teach for extended class time and for additional days in response to their students' enthousiasm.

This winter, no courses have been organized due to a lack of funding, although band office personnel are supportive. The Georges continue to be interested in teaching Songhees and follow the advice of their band's chief and councillors with respect to what is appropriate.

3.4.2. Saanich Area

Sencoten is taught in extensive programs at Tsartlip and Little Raven Schools, under the authority of the Saanich Indian School Board. These programs are aimed at children enrolled in the schools as well as at adults.

Three instructors are currently employed in these programs, Mr. Earl Claxton, a fluent speaker of both Cowichan and Sencoten, Mr. John

Elliott, a semi-fluent speaker and Mr. Dave Elliott, Sr., Co-ordinator and driving force of these Sencoten language programs. Mr. John Elliott teaches the Nursery, Kindergarten, grade one and two classes. Mr. Earl Claxton teaches grades 3 through 7. All curriculum materials are developed by these instructors, and within the program.

The Sencoten language is taught at all grade levels, from Nursery/Kindergarten through grade 7. The current class of grade 3 students has had systematic and continuous instruction in the language since Nursery/Kindergarten. The language program is obligatory. When the students complete grade seven, they tend to enroll in School District #63 (Saanich), especially at Mt. Newton Middle School, where French is compulsory.

The overall goals of the Sencoten school program are several:

- to try to keep the language alive and to reverse the language loss process taking place;
- to maintain cultural teachings and values and to enhance the children's knowledge of culturally correct behaviour;
- to teach Indian history, including a knowledge of the origins of the Saanich people and of reasons for speaking the Sencoten language;
- to prepare public speakers of the Sencoten language;
- to instill pride in being Indian, and in speaking Indian;
- to work towards being positive, to developing good attitudes;
- to participate in community development processes which seek to reduce rates of suicide and alcoholism and to strengthen parents' roles.

The primary level curriculum focuses on nouns and words for objects. The intermediate level focuses on sentences and writing.

The chart below outlines some of the curriculum content at each grade level:

Level	*Content*	*Materials*
Nursery:	- Body Parts - Counting to 10 - Familiar animals - Some birds and plants - Some general words - Some household objects	- use of cards

Level	*Content*	*Materials*
Kindergarten	- Counting to 15, optionally to 30 - Extension of the above - Begin weather terms - Begin clothing - Some household objects	- Use of small groups - Use of slides - Use of games, example: Indian Bingo
Grade 1	- Review of previous content - Colours - Functional phrases ex. "Let's walk." "I'm thirsty/hungry." - Kinship terms - Weather terms - A few descriptive adjectives: ex, long, short, fat, skinny - Counting to 30, optionally to 40 - More animals, birds - More kinship terms - More clothing - Household object - Insects, plants, reptiles, fish - Functional phrases	- Use of video equipment, the "talking horse"
Grade 2	- Preparation for writing, optional - Birds - Berries - Preparation for conversations	- Use of slides and sounds of birds, synchronized - Berry slideshow
Intermediate Level	- Putting words in sentences - Berries and Birds, as above (gr. 3 & 4) - Weather - Greetings, departures - Acknowledgement, statements, confirmation - Review sounds learned - Singular & plural patterns for nouns and verbs - Questions and affirmations - Future and past tense (gr. 6 & 7) - Verb conjugations (gr. 6 & 7)	- Use of games ex. Verb-O - Pictures of actions - Use of dictionary being developed - Use of student books - Use of grammatical drills

The curriculum is cumulative and functional. It attempts to create an atmosphere which promotes language use, by including cultural activities such as long-house activity, funeral activity, weddings, dinner and other gatherings. These events are followed up at school the next day with discussions of what was understood. As students progress, new materials need to be developed, especially for the intermediate grades.

The language of instruction is English although at the intermediate level, some work is only in Sencoten. Tests that are given ask students to translate into English.

The adult language program aims to teach literacy in Sencoten to train language instructors, and to develop the Sencoten language dictionary and word list. The dictionary is organized according to root word, and gives derivatives. It is planned to place this on a word processor. The implementation and continuation of the adult program depends on sufficient funding although it is not unknown for the participants and instructors to have devoted time, energy and gas without remuneration. The adult training programs may consist of two months of full-time training, enrolling up to 10 students 2 hours nightly three times a week for a much longer period, as much as up to two years.

The alphabet used in these language programs is the one developed by Mr. Dave Elliott, Sr. This alphabet differs considerably from the one used by Mr. Ernie Olson and Mr. Walter George.

The language teachers at Tsartlip and Little Raven schools are not certified teachers; none have enrolled in university-based training in either linguistics, language or education. Both have taken the adult training offered at Tsartlip under the direction of Mr. Dave Elliott, Sr.

3.5 OTHER PROGRAMS IN THE GREATER REGION

This section mentions the other language programs or offering in Native Indian languages in the wider region, but without much elaboration.

3.5.1. Schools and Communities

The Cowichan language is taught in band-based programs in the Nanaimo area and some curriculum materials have been developed, some in conjunction with Dr. Tom Hukari, University of Victoria.

Cowichan was also taught, but briefly, on the Sooke reserve, west of Greater Victoria by Mrs. Daisy George. Her classes, held at the

request of the Sooke band, of which she is a member, continued from February through April, in 1981 and in 1982. Mostly, Mrs. Daisy George taught in her home, after school and in the evening. At most, 9-10 students attended, three or four being children aged 9-11 years old, the other being adults in their twenties through their forties. Criticism of Cowichan being taught in ancestral Sooke territory contributed to the termination of these activities.

A few years ago, the West Coast language, Nuu-chah-nulth, was taught in School District #62 (Sooke), however the instructors turned to other pursuits, one or more returning to university studies. In Port Alberni, the band-run Ho-ha-payuk School offers language instruction in Nuu-chah-nulth and contracted the services of Dr. Suzanne Rose as linguist and curriculum developer for 1982-83. Mrs. Bernice Touchie, a speaker of Nitinaht and niece of Mr. John Thomas, is a certified teacher with a specialization in Linguistics, graduating from the University of Victoria. She is presently teaching part-time in Ucluelet.

Kwak'waka programs are currently in place in Campbell River, Alert Bay and Port Hardy. These language education programs to different degrees involved curriculum development and teacher formation in pre-service and in-service modes. The Campbell River and Alert Bay programs, both fairly extensive and on-going for a number of years, represent major differences in orthographic systems.

The alphabet used in Campbell River is based on the International Phonetic Alphabet - Indianist tradition. The linguistic and education specialists involved with the Campbell River School District are/were linked with the alphabetic approach taught at the University of Victoria. Mr. Peter Wilson, in particular, has been involved in curriculum development, including a focus on computer games in Kwak'wala, as well as in teacher formation, including the preparation of a text book TEACHING KWAK'WALA AS A SECOND LANGUAGE (in manuscript form).

The Alert Bay project, both band and school-based, uses a different alphabet, modified by Dr. Jay Powell (U.B.C), anthropological linguist who is involved as curriculum developer, with others including Vicki Powell and Joy Wild. One Kwak'wala instructor, Mrs. Pauline Alfred of Alert Bay, has very successfully given workshops on her methods, materials and experiences.

3.5.2. Universities

Of the three universities in British Columbia, the University of Victoria is the only one to have institutionalized a program to train Native Language instructors: the Native Indian Language Diploma Program (N.I.L.D.P.). A number of fluent speakers have sought and received training in that program, on-campus at University of Victoria, or off-campus in Campbell River or in Prince Rupert. The only instance of that program currently being offered is in the Prince Rupert area and

is taught by Ms. Jean Mulder, linguist and curriculum developer. Approval for a two-year program has been received from the Universities Council of British Columbia, but no monies have been allocated.

Simon Fraser University offers in 1983-84, a course on methodology and curriculum development in Prince Rupert as part of its off-campus teacher education program. This experimental course was proposed and is taught by Dr. Kelleen Toohey of S.F.U.'s Faculty of Education.

The University of British Columbia plans to offer a new course on methods for teaching Native Indian languages in Fall 1984 as part of its Native Indian Teacher Education Program (N.I.T.E.P.). This course has been planned as an advanced four year university level course to be taught on-campus.

The University of Victoria program does not lead to teacher certification. Its graduates receive a diploma indicating completion of the program. Graduates employed in the public school system usually teach on the basis of a Letter of Permission (L.O.P.). Successful completion of either S.F.U.'s course or U.B.C.'s course will lead to an indication of this on the student's university transcript. Various degree programs leading to teacher certification are offered at each of the three provincial universities.

Locally developed language courses may be offered to fulfill language requirements for admission to two out of the three provincial universities (Northwest Languages Newsletter 5:1, 15-16: April, 1983). At U.B.C., such an approved course must be an advanced course, i.e. the final year of a 3-year continuum although an intensive 2-year course of study may be considered. Full course outlines are to be sent to the Registrar for review. So far, Chilcotin 11, Japanese 11, Russian 11 and Shuswap 11, have been approved. At the University of Victoria, an approved language course must be a Grade 11 and for September 1983-84, can be a beginning course, but by September 1985, must be a third-year level course. Course outlines are to be sent to the Director of Admissions who will have it evaluated for approval. At Simon Fraser University, locally developed languages courses may not be used to fulfill language requirements for admission.

Dr. Richard A. King (Faculty of Education) and Dr. Thom Hess (Dept of Linguistics), both faculty members at University of Victoria, have been active in Indian language education in this province for many years and are very appropriate and knowledgeable resource persons.

3.6 THE CONTEXT OF NATIVE INDIAN LANGUAGE EDUCATION

Traditionally, B.C. Native Indian children learned the language(s) of their parents as they went about their duties in association with other members of their group or band (D'Oyley, 1977/78). Knowledge and use of the language was aquired in these natural settings, first in the early

years, later perfected and enlarged in adolescent and adult years. As a result of marriage practices, travel and trading patterns, multilingualism among Native Indian persons was not unusual (Hébert, 1983a).

With enlarged culture contacts, changes in social, economic and political concerns led to a reduction in the functions and utility of the Native languages. In particular, the residential school assimilationist experience seriously affected the acquisition process, thus furthering the decline of the Native languages in subsequent generations.

The thrust in recent years to halt and to reverse this decline is part of a much broader social, developmental and nationalistic movement: the empowerment of the First People of Canada, with its spiritual philosophical, cultural and linguistic bases. The process of empowerment involves many aspects:

- the redress of grievances and the righting of wrongs;
- the assertion of self-responsibilty;
- the implementation of Indian control of Indian education;
- the establishment of secure economic foundation, including land and water resources;
- the recognition of self-government in legislative, judicial and policy matters; and
- the universality of human rights.

The implementation of Indian control of Indian education involves at least three dimensions of change that can occur in schools:

(a) change in control of resource utilization;

(b) change in the content of school curriculum; and

(c) change in the operational structure of the school (King, 1983:73).

The first dimension involves change in fiscal and policy-making arrangements, in the selection, placement and re-cycling of personnel including teachers. The second dimension involves changes in the development of curriculum, especially its content and organization, i.e. in the knowledge and skills intended to be made available to students. The third dimension involves change in teaching methods and styles, in classroom and school climate, i.e., in ways of organizing students and classes for effective instruction.

The principle of justice-as-fairness (Rawls, 1971; House, 1976) is available to guide public school districts in the role of facilitating the community and development process of Indian education. This principle

recognizes that in a multicultural society, there exist a plurality of ends, a plurality of methods,a plurality of values, and a plurality of standards. The key to the application of this principle lies in the location of the act and process of re-thinking and re-planning a just education, and in the interaction within the Native Society and between the Native Society and the larger Society. What should preponderate is that issues and their identification should be guided by people who are "knowledgeable about Native cultures and strategems, and previously sensitized to Native traditions and emerging ideological and political frameworks impinging on Native Indian education" (D'Oyley and Hébert, 1984).

FOOTNOTES

1. Information specifying the current 1983-84 Native Indian enrollment in School District #61 (Victoria) were requested of the N.I.E.D. Although unavailable at the time of writing it has been indicated that these are forthcoming.

2. The pattern of supervision being established in Saanich School District differs from that initiated for the Victoria School District where a direct link was sought between the Co-ordinator of the N.I.E.D. and the Native personnel. Ms. Mort writes in her report to the Board of the Saanich School District that

   "the most effective pattern of supervision is the most direct one. School principals are in the most meaningful position to monitor, assist, and direct the people who are working directly with their students" (January 24, 1983; page 15).

   Personnel in the Victoria School District now appear to be moving towards the pattern of direct supervision.

3. The electorate and election procedures of the Greater Victoria Indian Education Council are not defined in any of the documents made available for the evaluation study.

4. The legality of the mandate of the Greater Victoria Indian Education Council has not been examined and is beyond the scope of this study.

5. The authority of the Greater Victoria Indian Education Council to hold and assign such a responsibility is not made explicit in any of the documents made available for this evaluation study.

4. EMERGING ISSUES AND CONCERNS

DEFINITIONS AND IDENTIFICATION 4.1

THE DEVELOPMENT OF STANDARDS 4.2

THE PREPARATION OF INDIAN LANGUAGE TEACHERS 4.3

THE SCHOOL SYSTEM'S RESPONSE 4.4

COMMUNITY COMMUNICATION CHARACTERISTICS 4.5

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REFLECTIONS ON THE ROLE OF EVALUATION 4.7
Vincent D'Oyley and Yvonne Hêbert

FOOTNOTES

The major issue which acts as the pivotal question for this evaluation study is *whether the public school system is the appropriate agency responsible for Native Indian language programs in the Victoria - Saanich region.* From this starting point can be identified five concerns which emerged throughout the process of the evaluation study and which characterize the texture of the reponses.

4.1 DEFINITIONS AND IDENTIFICATION

The distinction between issues and concerns can be clarified in an examination of their definitions. Guba (1978:51) defines an issue as "point of contention between two or more parties" and a concern as "a matter of interest or importance about which one or more parties feel threatened."

Six concerns emerged early in this study and maintained themselves throughout the life of the project. These are:

(c) what are the standards for success of Native Indian language programs? who sets them?

(b) what is an adequate preparation of Native Indian language teachers in the public school system?

(c) what is the system's response to Native Indian language education, and to Indian education?

(d) what are the community communication characteristics which impinge upon Native Indian language education?

(e) what are the implications of population migration patterns upon Indian education in an urban centre, and particularly on Native Indian language education?

(f) what is the role of evaluation in a study such as this one?

Each of these is addessed in turn.

4.2 THE DEVELOPMENT OF STANDARDS

The importance of establishing and further developing standards applicable to the education of the First People of Canada cannot be underestimated. Nor can the importance of the identity of those who set the standards, their nature and their quality.

Given that, in a multicultural society such as Canada, there exists a plurality of standards, and that standards may be, at least in part, culturally-based, it behooves a study such as this one to address this

concern and to facilitate the process of setting of suitable standards, especially towards the most tangible part of a program, i.e., its curricular products.

Criteria of excellence were developed to search for a key individual to undertake a curriculum evaluation. Preferably, this person would be

- Native Indian, particularly from one of the cultural and linguistic groups directly affected by this study;
- community-based, i.e., live in or originate in a viable Native Indian community or band;
- functional in both Indian and school communities, i.e., a balanced bicultural person as well as an experienced, certified teacher and curriculum specialist; and
- readily accessible to the evaluation study.

Ms. Jo-ann Archibald, of Sardis, B.C. was identified as easily fitting the criteria and as willing to undertake the curriculum evaluation for this study. See Appendix F for further details of her background.

Ms. Archibald's evaluation report, chapter 5, first sets criteria for Native Indian language curriculum materials, then utilizes these criteria to evaluate the materials available:

- the grade two materials developed by Dr. Thom Hess and Mrs. Freda Shaughnessy under contract to the School District #61 (Victoria);
- materials which Mrs. Shaughnessy had developed during her studies at University of Victoria and which had served as the core part of her curricula at S.J. Willis
- materials developed by Mr. Peter Wilson for use in the Campbell River School District's Kwak'wala program, and utilized by Mrs. Shaughnessy in her teachings at S.J. Willis.

These criteria are careful and thoughtful in their nature and in their application. It is of considerable interest to note that the criteria developed and established, although a precedent-setting first attempt for B.C. Native language curriculum materials, seems to be acceptable to both Indian and school communities. Of particular note are the criteria establishing the necessity of the group consensus process, both in the community development dimension and in the involvement of a group of fluent, knowledgeable elders.

4.3 THE PREPARATION OF NATIVE INDIAN LANGUAGE TEACHERS

The selection, training and placement of Native Indian language teachers involve many practical complexities, exacerbated by the limited human resources available.

The overall preparation of any language teacher usually involves at least the following components;

- assuring oral, written and social competence and fluency in language and in the culture;
- assuring knowledge about the grammar, literature, narrative and discourse styles of the language;
- assuring knowledge and ability in pedagogical methods, particularly in methods appropriate for language teachings, and
- assuring knowledge and understanding of the nature of educational institutions/systems and of the process of schooling.

For the B.C. Native Indian languages, responsibility for and the actual preparation of language teachers cannot rest solely on the usual teacher-training institutions, i.e., the universities. The individual and the group play an essential role especially in the first two components. Adult training programs, like the one at Tsartlip, address this concern in a particular way and are of value in a preparation process.

Furthermore, determining standards for success would ideally and practically necessitate the involvement of program participants and representative, respected and knowledgeable members of the concerned communities: the Indian, the school and the teacher-training institutions. However, since neither school district had a Native Indian language program in place during the study, no attempt was made to deal with performance or preparation standard, other than reporting information received.

It is however of considerable interest to note that the need and desire for university-based training in education, particularly in second language teaching methods, was expressed by most Native Indian language teachers interviewed. A concern for additional preparation of this type for Native Indian language teachers was also expressed by other school-based personnel, regardless of race.

Three reasons can be advanced in support of the recognition of the need and desire for additional teacher-training. One is the necessity of learning more and of improving teaching skills. The other is the necessity of understanding the nature of educational institutions, the process of schooling and the pressures to conform to established patterns of product and performance. The third one is the recognition that even Affirmative Action policies/programs may not suffice to safeguard non-certified teaching personnel in times of financial distress,

since para-professionals are very vulnerable. Thus a consideration of the pluralities accruing suggests that Native Indian language teachers employed in the public school system of the Victoria-Saanich region could benefit

(a) from enrolling, on a full or part-time basis, in a program leading to teacher-certification, choosing from either the University of Victoria or the proposed N.I.T.E.P. centre, both accessible to residents of this region, and

(b) from having in place a support system, emanating from home and Indian community, from other school staff including principals, and this, beyond a district level administrator.

4.4. THE SCHOOL SYSTEM'S RESPONSE

Because of the nature of the interview data, interviews in which most respondents wished to discuss Native Indian education rather than Native Indian language education, the scope of the discussion is broadened here in the report.

Most district staff, teaching or administrative, present or past, tended to be either neutral or positive towards Native Indian education, and towards its programs, students and teaching personnel. Of importance here is that regardless of racial or cultural affiliation there were no overtly negative views.

Criticisms of the programs tended to be formative and to consist of suggestions for improvement. These criticisms are similar to the ones which Ms. Jo-ann Archibald raised with respect to the curriculum she reviewed and evaluated. These suggestions include a need for:

- clarification and statement of goals and objectives;
- course outlines, i.e., for the formalization of curriculum and curriculum products;
- consistency of site or location of Indian education programs;
- refinement of teaching presentations and timetabling;
- systematic evidence of outcomes and program effects;
- consultation of Native staff in assessment or evaluation;
- involvement of principals in supervision;
- survey to ascertain student enrollment and interest in course offerings and appropriate public relations.

It is important to note here that the needs perceived within the Victoria district are not those of an *initiating* stage of programmation

but those of a *refining* stage. Thus it appears that the situation of Native Indian education in Victoria has progressed to a second stage of programmation which requires emphasis on technical skills and finely-tuned administrative expertise, i.e., a stage of *refinement* at the school and district level, with feed-back into continuous developing and implementing. For Saanich, should the Board and Native community decide to implement Native language programs in the public schools, the need for a refinement stage would also apply, thus benefitting from its own experiences in programming Native Studies and from Victoria's experiences in programming Native Language Studies. In fact, this evaluation study, commissioned by both districts, is part of the process of *refinement*, by further refining the needs assessment, with information and suggestions for future responses and directions, in pursuit of a fair education.

Another area of the public school system's response to Native Indian education which has emerged in the interview data is the departmentalization of Native Education, its structure and its staff positions. The two school districts have each evolved their own response. These are discussed below, however no comparison between the two types of responses is intended.

Saanich School District's response is the creation of a department under the leadership and supervision of the Assistant Superintendent as Director of Indian Education. Advice is sought from the Native communities within the school district boundaries on an informal basis, at parental and community meetings. Consideration is presently being given to elaborating the consultative process and mechanisms.

Victoria School District's response is the creation of a division in the hands of a Co-ordinator, directly responsible to the Superintendent, and an advisory Native Indian Education Council.

This Native Indian Education Council is to be commended for its efforts to (1) ensure direct Indian community involvement in the policy and planning process for Indian Education programs in district schools, (2) provide elected representation and collective direction for the Native communities of Victoria with respect to Indian education programs in District #61; and (3) serve as a liaison between the School District and the Native communities of Victoria. This Council, established in 1982, grew out of the previous Native Indian Education Council, formed in 1979. This Commission is to be commended for having led to the first systematic review of the education provided to Native Indian students enrolled in District #61 schools.

The staff position of Co-ordinator in the Victoria district has been the subject of considerable consensus. The scope of the position and the strengths of the incumbent have been noted.

Many individuals, within and outside the system, recognize the incumbent's strengths as those of an initiator, demonstrating considerable skill at the political level. For this, there is full praise and appreciation.

The scope of the Co-ordinator position is perceived to be much wider than is usual for in-district administrative personnel. This is especially notable at a time when in-district programs have been "experiencing difficulties" (see relevant reports of the N.I.E.D., for example, page 5 of report on pink) and when budgetary restrictions curtail activities and programs.

One aspect of the scope of this position is the role as linker between the Superintendent's office, the Board of Trustees, the Council, Native communities and school district personnel including those involved in Indian Education programming. An analysis of linker effectiveness (Barnette, 1983) and of the system's efficiency with respect to educational innovations reveals that the linker is isolated within the decision-making process of the receiving institution, that there are differences of goals, and that there is socio-cultural distance in training, expectations and experiences. Consideration is presently being given to providing clear role specification and to easing the flow of communication and information.

The Victoria Board is to be commended for having considered the importance of Indian Education and for having established an in-district structure to ensure the development of programs. In particular, the Board is to be congratulated for its foresight in selecting as first incumbent a Native Indian person who is a member of one of the bands of the region. It is a credit to any candidate selected for this advocacy position that high expectations are placed on the incumbent. The Board has a responsibility to estimate the direction of the Indian Education and to enable its Native Indian personnel, including teaching and administrative staff, to remain *au courant*.

4.5 COMMUNITY COMMUNICATION CHARACTERISTICS

At least four concerns loom large in characterizing the nature of communication within the Native Indian communities of the Victoria-Saanich region. These can be identified as

(a) the nature of the communities themselves;

(b) the nature of representation;

(c) the nature of community literacy;

(d) the nature of population migrating patterns and their implications for Indian language education.

The fourth of these, migrating, is of sufficient concern to merit a separate discussion; see section 4.6 which follows.

(a) The Indian communities of the Victoria-Saanich regions are not homogenous communities regarding linguistic and cultural affiliation (see chapter 3, §3.1 for detailled information). There are also some indications of factionalism, as explained briefly below.

In *Saanich*, factions tend to be family-based and may possibly have antecedents in the historical past. These facions interact with respect to school-related issues, elections and other events. Meetings and other interactions between School District and community members then would tend to attract associates from one or more faction and not be representatively attended by all concerned groups in this particular community.

In *Victoria*, the UNN (United Native Nations, Local #121) and the Victoria Friendship Centre are distinct and separate organizations, one mainly a political organization and the other mainly a service organization. Although they have recently undertaken some joint ventures, they remain distinct in style, orientation, and goals.

The two Coast Salish bands, Esquimalt and Songhees bands, work together, notably for the purposes of this study, in sharing the very limited human resources in the language area (see §3.2.1 & 3.4.1, chapter 3). However, members of the two Coast Salish bands, duly selected as spokesmen from and by the band membership, do not appear to be actively involved in Indian Education in the Victoria School District.

(b) The lack of direct involvement of bands and appropriate band spokesmen is of concern in this study. The recently released federal report on Indian self-government, also known as the Penner Report (1983), emphasizes that the only Indian political unit recognized in Canadian law is the band (page 53). In view of this legal fact, it is appropriate for School Boards and their staff to interact directly and in a significant way with each of the bands geographically situated within their boundaries, with respect to the education of Native Indian students enrolled in the district schools.

A further instance of the nature of representation with respect to Indian Education concerns the establishment of committees of various types, their authority and the appropriateness of the balance of representation. Committees here are referred to in their broadest sense, ranging across a spectrum, from councils to working committees to task forces.

Based on the evaluation experience in the Victoria-Saanich region, criteria to guide school districts in this matter may begin to be established, such as the following:

(1) that there is to be Indian representation on all committees, of all types, dealing with Indian Education;

(2) that this representation is to be authentic, in that, representatives are persons duly selected (elected or appointed) by and from bands;

(3) that appropriate Indian representation from all Indian stakeholding groups be included, with voting privileges, for example, including program participants;

(d) and additionally, that this representation should seek to represent the multiple views and perspectives within the Native Indian communities;

(5) and finally, that these committees and all their members be involved in a significant way in the work of the committee.

(c) The nature of Indian literacy in B.C. is also a matter of concern in this study. As previously noted (chapter 3), for many languages, there exist more than one alphabet and duplication of effort with respect to curriculum development. These differences and duplications often involve strong emotional attachments and separate allegiances (see for example, Stubbs, 1980).

Given the limited human resources available, as well as budgeting restrictions, it may be appropriate to consider ways to discourage such differences and duplications, and to encourage cooperation and harmony, in pursuit of a just education.

4.6. URBAN POPULATION MIGRATION PATTERNS

The discussion of this concern and its implications for education is based on recent research into migrating patterns of Native Indian people in Canada[1] and on interview data from the Greater Victoria region.

First of all, it should be noted that this is clearly a transition period for the First Peoples of Canada, and therefore for Indian Education. Two reasons can be advanced to account for this.

(1) One reason is that the Indian people are moving towards self-government, including the power to determine band membership. The Penner report, of a federal Parliamentary Special Committee on Indian Self-Government, makes two recommendations with respect to membership:

"In the transition from the *Indian Act* to self-government, the Committee recommends that the starting point be the band, with its membership newly defined. The federal government should leave it to each band to decide whether its people would

> constitute themselves as an Indian government, or would join with others to form an Indian government of which the band would be a part. (p.54)
>
> The Committee asserts as a principle that it is the rightful jurisdiction of each Indian First Nation to determine its membership, according to its own particular criteria. The Committee recommends that each Indian First Nation adopt, as a necessary first step to forming a government, a procedure that will ensure that all people belonging to that First Nation have the opportunity of participating in the process of forming a government, without regard to the restrictions of the *Indian Act*. (p.55)" *(Penner report, 1983: 143)*

These recommendations have the possibility of changing the status[2] of Native people who are not band members, with the primary unit of redefinition of legal identity of Indian persons being "based on current band groupings" (Penner, 1983: 54). It may be that funding for education could revertto the emergent governmental unit, be it termed band or First Nation, for their continuing and redefined membership, including those geographically removed from their homeland base. This is of considerable consequence and import for the future direction of Indian Education. Discussions with respect to the acceptance and implementation of the Penner report are on-going across the nation.

At the present time, "bands are now the only Indian political unit recognized in Canadian law" (Penner 1983: 53).

(2) Another reason is that research on migration patterns, especially by McCaskill (1983), suggests that some Native Indian people in Canada are in a particularized process of urbanization, perhaps involving redefinition of ethnicity.

McCaskill (1983) isolates three major characteristics of Indian urban migration:

(1) a pattern of frequent commuting between the city and the reserve or home community, to help maintain Indian identity;

(2) an avoidance of meaningful participation in the institutions of the dominant society, and

(3) the beginning of the development of a unique urban-based Indian ethnic culture in the city.

Utilizing extensive survey data from Toronto, Winnipeg, Edmonton and Vancouver studies, McCaskill suggests that urban Indians maintain their identity in different ways. These are: the retention of Native languages, knowledge of Indian organizations and activities, attitude towards Indian activities, and membership in Native organizations. The analysis with respect to Native language retention as a means of retaining ethnic identity is of considerable interest to the major issue under study here:

"The relationship for all cities... tend to lend support to the pattern of migrants splitting their identity-maintaining activities between the city and the reserves. Those who actively use their Native language in the city tend to utilize the reserve for maintaining their ethnic identity. On the other hand, migrants who maintain their ethnicity primarily through participation in Indian organizations and activities tend to do so in the city and return to the reserve less frequently (p. 12).

But, migrants who stay in the city for more than eight years

"tend to shift their identity-maintaining activities to urban institutions and that the longer they stay the more this occurs" (p.13).

The implications of McCaskill's studies are most interesting with respect to the Native Indian language under consideration here. A move to implement Native language instruction in the urban schools can be viewed, on one hand, as a way of increasing participation in the institutions of the dominant society. On the other hand, this could be viewed as a further threat to Indian ethnicity. These two possible views are supported by the interview data of this study. According to this data, holders of these two views can be characterized with respect to their knowledge of their Native language and perhaps the security of their ethnic identity. Those who speak their Indian language(s) fluently and are sure of themselves as Indian tend to be supportive of having Native language programs in public schools. Those who do not speak their Native language(s) or who speak it very little tend to object to Native language programs in public schools and to view these as a threat to Indianness.

Returning to the studies of Indian migration to urban areas for economic reasons and the resulting commuter patterns, it can be seen that these are consistent with research on the adaptability of culture. Other studies, such as those of Murdoch (1981), Keesing and Keesing (1971), suggest that there are some areas of culture which can change and others which tend not to change. Among the changeable or adaptive areas of culture are techniques relating to work and economic survival. Among the less changeable areas of culture are child-rearing practices and communication styles.

This reality leads to a consideration of the discontinuities between child-rearing practices and schooling practices. In the early years at home, a child is influenced by his or her significant others, taking on their views, attitudes, beliefs and values. In the later years, at school, the child experiences a second influence, taking on the roles and norms assigned by society. For the Indian child, there may be discrepancies between the first identity and the second identity which may cause some confusion and anxiety if unresolved. However, particular types of schooling may lessen the discrepancies. Alternate schools, directed and controlled by a visible minority group, may contribute positively to a child's second self-concept (Verma and Bagley, 1975; Coopersmith, 1975). Additionally, alternate school programs within the school institutions of the dominant society may contribute positively to the self-esteem of the Indian child, leading to increases in academic achievement (Hébert, 1983b).

4.7 REFLECTIONS ON THE ROLE OF EVALUATION

Vincent D'Oyley and Yvonne Hébert

This evaluation study, as per the terms of reference and in response to the broad issues and concerns that emerged, has not narrowly circumscribed itself. It has not, for instance, focussed merely on assessing the effectiveness of specific teaching methods, on curriculum characteristics, or on student learning. Rather, for this study, it has been needful to approach a very serious and more basic issue: what are some of the strengths and weaknesses of broad aspects of the social systems in which the Native programs are nested? The evaluation cannot avoid some portrayal of the strengths and weaknesses of the public school system in so far as it serves Indian Education in the Victoria-Saanich region.

Evaluation becomes here a tool for gathering information to aid the policy makers, in their separate clusters and as they interact, in making decisions and in judging the impact of their programs. as suggested by Laosa (1980) in his examination of the efficacy of Head Start programs. This requires a new sophistication in meeting the intellectual and technical demands of a modern, disparate clientele pre-occupied with the utility for them of both the process and act of evaluation.

Knowledgeable about research data and findings of behavioural and social scientists who inquire into basic problems relevant to their sphere (as for example, McCaskill's research into migrating patterns (1981, 1983) discussed in § 4.6) evaluators must structure possibilities and plans for improving the quality of the teaching/learning process which a Native Indian child experiences in Canada. Contemporary evaluators need an understanding of the significance of classroom activities in a complex society undergoing rapid change in relationships between cultural groups and in the role of public systems' delivery of their services.

Public school boards must give more credit and value to Indians' perspectives and expectations to the services which they, as clients, receive. Bureaucratic attitudes of this type will enhance the success of educational innovations and replanning that stem from evaluation efforts.

FOOTNOTES

1. I am greatly indebted to the research of Dr. Don McCaskill (Dept. of Native Studies, Trent University) for many ideas in this section, as well as to many discussions with him while on his sabbatical year at U.B.C. (1983-84).

2. To date, status as band member is a category that has been defined solely by the federal government, with criteria set without prior consultation with the Native peoples affected.

5. EVALUATION OF INDIAN LANGUAGE CURRICULUM MATERIALS for the VICTORIA and SAANICH SCHOOL DISTRICTS

Jo-ann Archibald
CROSS CULTURAL CONSULTANTS
Sardis, B.C.

INTRODUCTION 5.1

CRITERIA FOR EVALUATING INDIAN LANGUAGE CURRICULUM 5.2

EVALUATION OF MATERIALS DEVELOPED BY DR. THOM HESS AND MRS. FREDA SHAUGNESSY 5.3

REVIEW OF MATERIALS DEVELOPED BY MRS. FREDA SHAUGNESSY 5.4

REVIEW OF MATERIALS DEVELOPED BY MR. PETER WILSON 5.5.

SUMMARY STATEMENT 5.6

5.1 INTRODUCTION

I developed a list of Criteria For Evaluating Indian Language Curriculum for this review of Indian language materials. (Archibald, 1979; Burnaby, 1980; Chastain, 1976; Finocchiaro and Bonomo, 1973; Hébert, 1983b). I was asked to examine them from a curriculum view point. Because I am not skilled in Indian language teaching or linguistics I could not comment on the development of the Indian languages in the materials.

I completed the evaluation of three sets of Indian language materials in the following manner:

(1) Materials developed by Tom Hess: Four Units, Twenty lessons.

I used the list of criteria and commented on most of the sections. Specific recommendations and a summary section are included.

The last section on Implementation can be used by the curriculum committee for future planning.

(2) Materials developed by Freda Shaughnessy: A Large Binder of Information.

Because of the nature of this material, I thought a general review would be more appropriate.

(3) Materials developed by Peter Wilson: A Booklet of Lessons.

Because this material was not a main part of the language program used in Victoria school district, I decided to do a general review of it. I used major curriculum components which were included in the criteria list, and commented on them. A description and summary of this review is included.

5.2 CRITERIA FOR EVALUATING INDIAN LANGUAGE CURRICULUM

This criteria has been influenced by standard curriculum measures of evaluation (Connelly et al, 1980; Tyler, 1949; Werner and Aoki, 1979; Worthern and Sanders, 1973).

A. Rationale

1. Is the rationale developed from the findings of a needs assesment?
2. Does the rationale state the following:
   (a) Who this curriculum is intended for? (age - grade level, Indian/non-Indian, public/band controlled school.)
   (b) Why this curriculum is being developed and implemented?
   (c) Who is involved in the developmental phases and teaching of this curriculum? Why are they involved?
   (d) How this Indian language curriculum fits into the school's total curriculum?

B. Philosophy

3. Is a philosophy statement included?
4. What are the goals of this curriculum?
5. What model of Indian language curriculum development is being used?
6. What model of teaching is being used for this curriculum?
7. Do answers to questions 4, 5, and 6 relate to the philosophy of this curriculum?

C. Objectives

8. Do objectives exist for each level of learning? (lesson - unit - overall goals).
9. Is there continuity between levels of objectives? (lesson objectives should reflect unit objectives, which in turn mirror goals. They should not be out of context with each other.)
10. Are the objectives stated in suitable terms to achieve their intended purpose?

D. Learning Experiences

I. Organization

- Do organizing principles provide continuity of learning experiences? Learning should be developmental and coherent. Learning experiences

should build upon each other and be integrated with previous and present learning. Continuity depends upon scope and sequence.

Scope includes content and/or mental processes.

Sequence is the time and/or depth for developing scope.

Questions about Scope and Sequence

11. Does scope satisfy objectives?
12. Is scope appropriate to the students' levels of learning?
13. Is scope meaningful to the students ?
14. Is sequence developmental and appropriate to the students' level of learning?
15. Are the suggested teaching strategies congruent to either the students' cultural learning style, or the teacher's teaching style?
16. Are the suggested teaching strategies flexible to meet the needs and interests of the students'?

E. Learning Resources

I. Teacher's Guide

17. Is it easy to understand?
18. Is the format practical and useful?
19. Is necessary information provided?
    - about scope/sequence
    - about teaching strategies

II. Learning Materials

20. Can the materials help achieve the objectives?
21. Are the materials appropriate/relevant to the students' needs, interests, and levels of learning?
22. Are the materials stimulating and interesting?
23. Are the materials in a practical and useable form?
24. Are the materials readily available?

F. Evaluation

I. Evaluation of Student Learning

25. Do evaluation methods provide continuous measures of students' learning?

26. Are evaluation methods appropriate to the students' levels of learning?

II. Evaluation of the Indian Language Curriculum

27. Is evaluation continuous and an integral part of curriculum phases?

28. Are the stakeholders (those influenced by this curriculum) involved in evaluation procedures?

G. Implementation

A Situational Analysis which focuses on implementation could be carried out. Influences which may affect this curriculum situation are analyzed. (Archibald, 1984). Examples may include the following:

I. Political influences

- local Indian organizations/bands
- local school district
- Provincial school/Indian organizations

II. Educational influences

- teacher
- local school district's plans/priorities for Indian education.
- provincial directions from the ministry level.
- federal (D.I.A.) directions for Indian education.

Questions regarding implementation influences

29. (a) Will these influences (stakeholders) help or hinder implementation of this curriculum?

(b) To what extent could they do this?

(c) What can we then do, as curriculum developers?

H. Support System

A support system could be comprised of the curriculum developers and representatives from the groups of stakeholders. They could function as decision - makers; offer moral support when needed;

perform liaison roles and assist with communication.

Questions regarding the support system

30. Does one exist? Is this an active group?
31. Does this support system provide continuous assistance to the Key workers in the curriculum situation? (i.e. the teachers).
32. Do the members of this support system feel their involvement is meaningful?

5.3 EVALUATION OF MATERIAL DEVELOPED BY DR. THOM HESS AND MRS. FREDA SHAUGHNESSY

Four Units, Twenty Lessons

A. Rationale

- This was not included in materials sent.
- A letter was included that stated these four units were intended for grade two.
- However, the length of time for this language program was not stated.

B. Philosophy

- A philosophy statement was not included; neither were program goals.
- The model of Indian language curriculum development and teaching seems to follow the audio-lingual model (for description, see Appendix B by Yvonne Hébert,)

C. Objectives

- Unit and lesson objectives are not overtly specified.
- It is obvious that each lesson teaches the following:
  (a) vocabulary
  (b) commands/sentences
  (c) phonology
- To ensure continuity and increase clarity of what is to be taught, each lesson's objectives could specify content and skills to be learned.

D. Learning Experiences

- Scope and sequence are not listed for units or lessons.

- It is apparent that after lesson one, each succeeding lesson includes review of words/commands, introduces new language, and includes repetition/practice of the language.
- From the four units, the students learn simple commands, names of objects in the classroom, prepositions/phrasing questions, and weather conditions.

A Question:

- Were these words/structures selected because of their relevancy to the students' learning enviromnent or because of the sequence of sounds?
- Teaching strategies include a variety of techniques:
  (a) use of puppets
  (b) action games
  (c) songs
  (d) use of concrete objects
  (e) pictures of weather

A Suggestion:

Other ways of using these techniques could be developed with the language teacher. The common approach for these methods is focussed on use with the whole class. Using more techniques for small group and individual use would be beneficial for the following reasons:

i) students could check each other for pronunciation and retention. This could create a cooperative learning norm.

ii) practise/repetition would be varied. Students may get bored using the same method.

iii) teacher could spend time with those requiring more help.

iv) more students remain directly involved during the lesson, instead of everyone listening to one person at a time. This may prevent disapline problems.

E. Learning Resources

I. Teachers Guide

- The format of the lesson plans is very detailed and highly structured. This approach may be beneficial to the beginning language teacher. However, it may create limitations in the following ways.

i) the language teacher may become too dependent on following the lesson

through to the end, without accommodating student problems which may arise.

ii) the language teacher is not encouraged to establish flexible methodology.

iii) the structure of the lesson plan is not overtly evident. (Example:
- introduction
- review
- new language
- development activities
- practise, reinforcement, summary).

iv) separation of language teaching and educational pedagogy may occur. The language teacher may not know why the Indian language is taught in a particular sequence or manner; or how to combine it with educational pedagogy.

II. Learning materials

- The use of concrete materials is stressed.
- The questions for this section could be answered by the developers because samples were not included in the materials sent for review.

A Question:

- Does the duck song represent a traditional Indian song or is it a contemporary song used to reinforce new language learned?

F. Evaluation

I. Evaluation of student learning

- Repetition by teacher question/command - student response, games and songs are the main measures of student mastery of the language. The teacher has the main responsibility for ensuring mastery in each student. To accomplish this, checklists or anecdotal comments should be regularly maintained by the language teacher.

- It is apparent that after lesson one, each succeeding lesson includes review of words/commands, introduces new language, and includes repetition/practise of the language.
- From the four units, the students learn simple commands, names of objects in the classroom, prepositions/phrasing questions, and weather conditions.

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  (a) use of puppets
  (b) action games
  (c) songs
  (d) use of concrete objects
  (e) pictures of weather

A Suggestion:

Other ways of using these techniques could be developed with the language teacher. The common approach for these methods is focussed on use with the whole class. Using more techniques for small group and individual use would be beneficial for the following reasons:

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iii) teacher could spend time with those requiring more help.

iv) more students remain directly involved during the lesson, instead of everyone listening to one person at a time. This may prevent disapline problems.

E. Learning Resources

I. Teachers Guide

- The format of the lesson plans is very detailed and highly structured. This approach may be beneficial to the beginning language teacher. However, it may create limitations in the following ways:

i) the language teacher may become too dependent on following the lesson

through to the end, without accommodating student problems which may arise.

ii) the language teacher is not encouraged to establish flexible methodology.

iii) the structure of the lesson plan is not overtly evident. (Example:
- introduction
- review
- new language
- development activities
- practise, reinforcement, summary).

iv) separation of language teaching and educational pedagogy may occur. The language teacher may not know why the Indian language is taught in a particular sequence or manner; or how to combine it with educational pedagogy.

II. Learning materials

- The use of concrete materials is stressed.
- The questions for this section could be answered by the developers because samples were not included in the materials sent for review.

A Question:

- Does the duck song represent a traditional Indian song or is it a contemporary song used to reinforce new language learned?

F. Evaluation

I. Evaluation of student learning

- Repetition by teacher question/command - student response, games and songs are the main measures of student mastery of the language. The teacher has the main responsibility for ensuring mastery in each student. To accomplish this, checklists or anecdotal comments should be regularly maintained by the language teacher.

Specific Recommendations

1. Specify overall language goals, unit and lesson objectives. Questions to consider include:
   (a) Is the goal toward fluency or awareness?
   (b) How much emphasis should be placed on learning vocabulary/grammar/phonology?
   (c) Should cultural learning be combined with language learning.

2. Develop a scope and sequence chart for the total program and designate what is included for each unit and lesson. Core language and "enrichment" may be designated.

3. Language teachers could develop/learn more methodology to accommodate whole class, small group, and individual needs and interests.

4. Language teachers could learn the main components of a language lesson and develop their own lessons, or expand upon an existing basic lesson. This recommendation relies on the assumption that the language teacher knows the philosophy, goals, objectives, and scope/sequence of the language program.

5. Evaluation measures of student learning should be discussed in pre-service sessions, or included in a teacher's guide.

SUMMARY OF THE MATERIAL: Four Units, Twenty Lessons

Through the review of these materials I found them to be very complete and detailed for developing the Indian language that was taught. The curriculum approach used would be beneficial to a fluent Indian speaker who possesses little or no language teacher training. However, pre-service sessions would be necessary to develop the following:

a) the philosophy of the Indian language program.
b) curriculum knowledge of the function of objectives, lesson planning and evaluation.
c) variety of teaching methods to supplement the basic lessons.

The strength of these units is that they provide a basic structure and approach to teaching an Indian language. The weakness, is that used totally alone, without pre-service and continued in-service, the language teacher may develop a restricted approach to teaching.

The specific recommendations emphasize more curriculum development work on the language program. The main areas include establishing goals and objectives and developing a more complete scope and sequence.

The criteria under Implementation should be addressed, especially the role of a support system. The support system should be actively involved in providing direction for establishing relevant philosophy, goals and objectives to the curriculum developers.

5.4 REVIEW OF MRS. FREDA SHAUGHNESSY'S MATERIAL

This Indian language material encompasses a thematic approach. Vocabulary and language structures are listed both in the Indian and English languages. Examples of categories include: identity, house, trees, fishing, body, numbers, moods, carving etc.. Additional information on cultural traditions and life-styles is also included.

This wealth of information provides a solid base of content from which units and lessons can be developed. Freda Shaughnessy has developed some interesting choral speaking dialogues which provide another way of practise or repetition. Cultural information is combined with the Indian vocabulary on preparing oolichan grease. This type of information adds depth and relevancy to Indian language learning. This knowledge could be combined with social studies. Another area for integrating Indian language with another school subject is in science. The descriptions of plants and animals are examples. Audio-visual teaching materials could be developed from the detailed descriptions given.

It would appear that the Indian language information contained in Freda Shaughnessy's binder would sufficiently provide the content (scope) for many levels of Indian language learning. The other major task is to develop curriculum units and lessons utilizing this information.

5.5 REVIEW OF PETER WILSON'S MATERIAL

Description of material

The introduction briefly introduces the following necessary information:

a) basic scope and sequence for the unit.
b) the purpose for these lessons.
c) methods for establishing the learning enviromnent.
    i) location for teaching the lessons in the school and classroom.
    ii) organizing the students for instruction.
    iii) the number of students to be taught during the lessons.
    iv) the length of each lesson.

Eventhough this information is brief, the language teacher is provided with essential background information. Immediately the teacher knows what is to be taught, what emphases exist for this program, and how to establish a teaching environment.

Two lesson plans are provided to exemplify the teaching approach. Included are the following:

a) objectives
b) review or introductory examples
c) sound drills (language structures and sounds).
d) further practice by repetition activities.
e) extra vocabulary
f) materials required to teach the lesson.

Lessons three to nine only list the new words/phrases, sound drills, and extra vocabulary to be taught in each lesson. A sample crossword puzzle and primary song are also included.

SUMMARY OF REVIEW

1. The introductory information is valuable because the Indian language teacher is provided with some basic principles for organizing the learning environment, and teaching the Indian language. However, the Indian language teacher would need additional pre-service and in-service training to effectively teach this program. The lessons appear to be designed on the premise that the Indian language teacher can develop appropriate teaching strategies and materials.

2. The goal of this Indian language program is not explicitly stated. The students are encouraged to orally speak as much Indian language as possible. However, the amount of mastery or fluency is not stated.

3. A rationale for selecting the content or scope of this program is not included. The reviewer could infer that the topics (i.e. kinship terms, fishing terms, logging terms, land forms) relate to the peoples' cultural lifestyle of the Indian language area. Is cultural knowledge to be included with Indian language instruction?

4. The teaching strategies mainly emphasize small group instruction with the teacher directing repetition exercises. The teacher can evaluate student learning by listening to each student's pronunciation. To maintain students' interests and accommodate their needs, a variety of teaching techniques are necessary.

5. A variety of teaching materials would be required to add interest and relevancy to this program. The lists of Indian language to be learned provide sufficient descriptions for development of these resources.

5.6 SUMMARY STATEMENT

The three sets of materials submitted for review had differing emphases. The strengths and recommendations stated for each, could be combined to further develop and strengthen the language program(s) sponsored by the Victoria and Saanich school districts. What one program lacks, another seems to possess, and vice-versa.

The phenomenon of locally developed native studies curricula is that the phases of development become interdependent and possess a dynamic nature. To effectively cope with emerging needs, a strong and active support system is required. Involvement of those stakeholders, most influenced by this type of curriculum, is essential. The results of the Indian language materials reviewed focus on the need for developing and strengthening the Indian language teacher's skills and more curriculum structure for the language program itself. This type of support system could provide the necessary direction for these two major areas.

The list of criteria developed for evaluating Indian language curricula can also function as guidelines for future planning, development, and implementation of this type of curriculum.

APPENDIX I: LANGUAGE TEACHING METHODS AND PROCEDURES

By Yvonne Hébert

Language Teaching Methods in North America:
"Changing Winds and Shifting Sands"

There are four basic language abilities which are usually part of any language programme: LISTENING, SPEAKING, READING and WRITING. The emphasis given to any one of these four basic language abilities has changed over the years as various language teaching methods have been developed. The following notes summarize the emphases of these various methods or approaches.

THE CLASSICAL METHOD (the 1850's and later):

- 'the study of classical languages for religious and scholarly purposes
- 'emphasis on translation and grammar
- 'huge amounts of memorization and translation
- 'language learning seen as a mental exercise

THE DIRECT METHOD (after 1900)

- 'first effort in teaching second languages for speaking purposes
- 'with no grammar and deductive thinking and with a concentration on communicative practice

THE GRAMMAR-TRANSLATION METHOD (after World War I)

- ' return to a "beefed-up" version of the Classical Method
- ' concentration on reading second languages as a reasonably attainable goal in most curricula
- ' stresses reading ability, the study of grammar as an aid to reading comprehension, and a great deal of both written and oral translation
- ' little emphasis on spontaneous oral work; pronunciation important only for the classroom

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NOTE: These notes were prepared for the Conference: Successes in Indian Education: A Sharing, organized by the B.C. Ministry of Education, February 16-19, 1983. They are included here for ease of reference.

THE AUDIO-LINGUAL METHOD (ALM) (around the middle of the century; 1985O's)

'also known by names such as the Oral-Aural Approach and Mim-Mem (mimicry-memorization) Method

'in a sense, a return to the Direct Method

'goal - to develop in the students the same types of abilities that native speakers have

'teaching the target language without referring to the first language system; the first language is banned from the classroom; no translation

'use of teaching-learning situations in which students are conditioned to automatically give correct responses to oral or written stimuli

'development of the audio language lab

'pattern drills taught without explanation; grammatical rule explained only after students have established an authomatic response

'language program follows "natural" sequence of first language learning; first students learn to understand, then to speak, later to read and finally to write; of these four, the oral skills are more important than the written

'based on a direct application of structural linguistics and behavioural psychology

THE COGNITIVE APPROACH (1960's)

'goal is to develop in the students the same type of abilities possessed by native-speaking students

'language program proceeds by establishing that students know the rules of the language before being asked to apply those rules, i.e., from competence to performance

'the base is made up of the grammar of the language; as soon as students understand the language structure, they are required to perform; students are provided with active practice

'the language rule system is taught not as abstract rules but as a functional system which can be applied to communication

'the first language is not banned from the classroom but is used to give explanations of rules

'the students should understand at all times what they are being asked to do

INTERPERSONAL APPROACHES (1970's)

'ecletic approach: no single method to answer all the needs of all learners at all times; a middle of the road selection of workable techniques and activities from various methods or approaches.

'language teaching practices based on insights from linguistics, psychology and education, but not direct application

'variation among learners is recognized

'use of research results about the process of second language acquisition and about the nature of communication

'teaching and learning of languages as personal encounters

'also known as the 'naturalistic outlook' in language teaching and 'unconventional language teaching methods'

'second language learner now offered significant cultural background information in more systematic fashion through various 'culture simulation' techniques in the classroom

'use of discourse analysis performed by the language learner with the help of adequate written or oral prompting

'teaching of meaning, community norms and cultural standards thru practice in understanding what's going on, in making evaluations and judgments

'language use tied to social situations rather than to prompted cues

THE AGE OF TECHNOLOGY (1980's)

'continuation and refinement of language learning for social situations and the use of discourse analysis

'development of the videotape language lab to practice social talk: technique consists of students videotaping a collective or team task, reviewing the videotape and exchanging spontaneous reactions to it, with goal - to develop genuine social talk by drawing students into events they themselves participated in or were witness to

'development and use of micro-computers for language games to practice grammatical patterns and language lessons

6. MULTIPLE PERSPECTIVES

VOICES OF THE FIRST PEOPLE 6.1

Statements in Transcription 6.1.1
Statements on Cassette 6.1.2

THEMES FROM SCHOOL AND NATIVE COMMUNITIES 6.2

This chapter presents many views from the school and Native communities of the Victoria-Saanich region. In section 6.1, the perspectives appear as quotations in written and oral form - the cassette forms an integral part of the chapter. Section 6.2 presents a number of themes that emerged from the interview data. Where more than one view emerged about a particular theme, these are presented.

6.1 VOICES OF THE FIRST PEOPLE*

The following quotations, statements and testimonies are selected from the Saanich community meeting, which was tape-recorded (see Appendix B for list of attendance) and from interviews, some of which were permitted to be taped. Not all of the taped material is of clear reproducible quality. The excerpts selected for the cassette (6.1.2) are well-spoken and fairly audible. The statements presented in written form (6.1.1) present views of language instructors who are among the key participants in Indian language programs.

The symbols used below in the quoted material are:

[ ] to enclose an inserted word,

... to indicate omitted words

The source of each quotation follows the quote, naming the speaker, the occasion and the place.

"Language itself has no meaning without culture and without tradition."

Gus Underwood, Councillor, Tsawout Band. Interview, December 14th, 1983.

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* The written quotations and the voices on the cassette were selected, transcribed or transferred onto the cassette by Trisha Wilcox.

6.1.1 Statements in Transcription

"I'm one of the fortunate ones that had the opportunity to speak both Cowichan and the Saanich language. I can see now that a lot of these people, the so-called Saanich people don't know how to speak the language ... After I started working here [Tsartlip School], I realized that we could .., try and reverse that process .., Our people .., became strangers in our own country .., You people come along and say, "Okay we are going to educate you people. We're gonna bring you schools and yet, we look in the mirror and we know that there is a difference. We are different from you. The colour of our skin is different; the way we think is different. At least I am anyway; I don't know about anybody else. And yet those people could never ever really say that they are Indian because they cannot speak any language. They don't know what their culture is, and yet they are being told by our good friends that they are Indian .., Maybe someone will come along and say, "Do you speak your language since you are Indian?" and they don't... We've tried to hang on to the different cultures that we've got, our traditional foods. There are ways of teaching the children and to me, a lot of the teachings that our peoples have, is Indian. You know, it has got to be spoken in Indian before it means anything or has any depth at all. The English language hasn't got the expression that our language has...

We have to work towards something .., positive, in the way of teaching our children to be proud Indians instead of Indians that are afraid and ashamed to make a sound like q' or other different sounds.

A lot of times I have my classes come in here and I don't teach them one tiny bit of language. I'm not only trying to teach them how to speak our language but to be a proud people - to reverse what is happening to us and start to work towards something more concrete and more positive...

I think that the language is a very important aspect in the reversal of our people. I think it's number one... The longhouse speakers are all Indian speakers. In a matter of years, there won't be any more, so we'll have to start to use the English language, and to me, that will be a real loss...

I teach our Indian values and culture. I teach them these as part of our Indian ways of teaching. I teach them to be Indian...

Even if they take our land away, with our language we are still Indian People and we can hang on to our Indianness with our language."

Earl Claxton, Sencoten language instructor,
Interview at Tsartlip School, October 31st, 1983.

"My grandparents died, my parents died; there were still lots coming behind; lots of our People that knew the culture, the language, the geography; they knew it all ... today it's not like that. When the elders that are living today are gone, that's it, that's the end. There will be no one to tell what kind of people we were, how we lived, how we knew all about nature ... how we knew all about life. I used to say to them, we don't have much time, we have to hurry; it's almost too late, but not quite. If we hurry and work hard, we can still save ourselves as a people. I believe when our language dies, we will also die. It's just like we're going along, hell-bent for oblivion and when we come to that point, we will die.

The reason I do what I do is that if I try and fail, I can live with myself, but if I don't try, I know I can't live with myself, and this is what makes me go on. If we don't try, we are going to disappear as People. If you've forgotten your own language, your own history, your own culture, and if all you know is someone else's history, someone else's language, someone else's culture, there's nothing left and that is exactly where we are today. And this is why, I believe, we have to hurry."

Dave Elliott, Co-ordinator, Sencoten Language Program, Community meeting, October 17th, 1983.

"I wonder why there should be a survey asking people whether they want to learn their language. It's not like a survey about anything else. It's like asking you people if you want to be Canadians, or the Chinese if they want to be Chinese. The base of a people is their language. The language is tied to the whole culture of our people. Everybody on a reserve, no matter what reserve, would like to have the opportunity to receive their language, right in the school. There is no problem with that. With our People, the loss of our language is at a critical point right now. The sooner we can get it off the ground, in any way possible, the better."

John Elliott, Sencoten language instructor, Interview at Tsartlip School, October 31st, 1983.

"The children are hungry for the language; they want to learn their language. They feel good about learning the language. Most of them are happy and they work hard."

Dave Elliott, Co-ordinator, Sencoten Language Program, Interview at Tsartlip School, October 31st, 1983.

6.1.2 Statements on Cassette

Side 1: Voices from the Community Meeting; Saanich, October 17th, 1983, in order of presentation:

Dave Elliott, Sr.	003-278
Charles Elliott	279-304
Earl Claxton	305-339
Doreen Pelkey (?)	340-428
Marie Cooper	429-443
Dave Elliott	444-504
Charles Elliott	505-517

Side 2: Voices from Interviews, Victoria-Saanich region, in order of presentation

Marie Cooper, September 19th, 1983	(1:40 minutes)
Bob Warren, December 13th, 1983	(2:15 minutes)
Chief Vernon Jack, January 11th, 1983	(12 minutes)
Chief Sammy Sam, January 10th, 1984	(12 minutes)

6.2 THEME FROM SCHOOL AND NATIVE COMMUNITIES

Schooling and Education

One segment of the Native community expressed in a view which distinguishes between what may be termed *schooling* and what may be termed *education*. According to this view, what goes on in schools is *schooling*, i.e., a preparation which provides technical skills needed for job-related purposes, whereas *education*, in its broadest sense, is viewed as a wholistic, life-long, learning process, i.e., education for life. According to this view, the responsibility for this broad education lies with the parents and not with the school which is inadequate and inappropriate for this task.[1]

If education is properly done, the parents discipline and instill cultural values and attitudes. They bring their children to their elders, i.e., grandparents, for teaching in specific cultural knowledge and in family-specific law. This teaching occurs at extended family gatherings of all ages where, after the meal, young people are brought together to hear discourses, similar to lectures, on topics selected by the grandparent in response to the needs of the individuals and of the family.

For those individuals and/or families who have not been properly taught themselves and who do not exhibit the benefits of such teachings, lifeskills programs, tied to adult job-skills programs, are viewed as serious attempts to improve the situation and to reverse the trend of family disintegration. This is considered to be a long-term educational process.

Proponents of this view may not be particularly concerned with the daily operations of schools or of schooling. Nor may they be concerned with the placement of their children in a non-Indian school since the strength and resources of the home and of family life are seen as the source of the strength of the individual.

Proponents of this view look at the programmation of Native Indian language education and determine that schools do not have the primary or even possibly any responsibility for this instruction. Although admittedly, it may be possible, with a great deal of cooperation and consultation, to develop language programs that are in fact community development programs, these are to be under the responsibility, direction and authority of the bands. As part of such a community program, there might be a public-school-located language program which is taught by and from band membership, with curriculum devised by band members and which teaches language in such a way as to mesh with the teachings of the family while leaving family-specific law to the family.

Other views on the distinction between schooling and education and on the parental responsibility for education note that this is not happening and that the cooperation of public school agencies is needed.

Communication Between Indian and School Communities

The need for improved communication between these communities was frequently expressed and a number of dimensions touched upon, with this evaluation study as a case in point. Band officers noted the advisability of

- establishing and following protocol in matters affecting bands and band-run schools;
- implementing appropriate consultation procedures between agencies and assuming sufficient time for consultations within the Native communties; and
- clarifying and respecting jurisdiction between types of school agencies.

The responsibility for initiating and maintaining communication between agencies is perceived by some band officers as being uni-dimensional and as being the school districts' whereas some other band officers are willing to enter into joint educational matters.

The form of the communication and the need for a multiplicity of formats was also considered. It was suggested that school district meetings required sufficient advance notice for Native community attendance. Seasonal Indian activities, such as longhouse meetings, fishing, winter dances, may already be scheduled, precluding participation in evening meetings. Prior consultation with band officers with respect to the date, time and location of the proposed school district meetings with the Native community could facilitate communication and increase participation. Importantly, some band councillors noted that the Indian way was to come down and sit together to talk about it. Encouragement was given that this should happen on a frequent basis, without placing an upper time limit on the end of the communication. Letters sent home via the school children, with little lead time for a response, were not appreciated as an adequate and sufficient form of communication.

A comparison was made between the school district's board room with its large imposing table and the longhouse as locations for gatherings, noting that the board room was not a particularly comfortable location and suggesting that other sites would be more comfortable and conducive to good relations.

Communication between school district staff and the parents of Native students enrolled was also subject of suggestions for improvement, especially with respect to the progress of students and the placement of students in non-academic programs. It was pointed out in this regard that one of the differences between a band-run school and the public schools is that in a band-run school, the teachers get to know each child, the families and the community while the families get to know the teachers. Other voices expressed a desire for more parent/teacher meetings and a wish to communicate about students who miss school.

Where the communication consists of committee roles, the requirement for significant decision-making on the part of Indian Committee members was stressed and the satisfaction that can be derived from such participation was noted as desirable.

Native Expectations of Public Schooling

Many voices expressed the need for accommodation on the part of the public school system and provided a number of examples.

The misuse of standardized tests was identified as a case in which the tests contained a cultural bias, with test items, for example, based on knowledge of lifestyles of another cultural group. Indian children are not likely to know what a *vase* is but do know a lot about *canoes*. Such tests provide a poor portrayal of Indian children and either should not be used or should be adapted or redesigned to fit the students.

There is skepticism of school programs because a lot of people don't know what is going on. For example, it was reported that about

five years ago, a situation arose in which, without proper assessment of their achievements, students were placed in special programs to upgrade their English and Mathematics because they were Indian. Moreover, students get counselled or placed into non-academic programs, such as work experience programs, without the prior knowledge and consent of their parents. Basic schooling is preferred to work experience programs as is one-to-one contact between home and school.

The Indian calendar and the public school calendar are in conflict, causing difficulties of attendance at school and at meetings. For example, when funerals occur in the Indian community, the girls of 13-14 years of age are expected to be there and help with the food preparations. So doing, they will learn cultural practices and some of the language and its proper use, yet they will miss two or three days of school which are difficult to make up in a semester system. Similarly, canoe pulling, which occurs in April, May and June, is an important cultural event but leads to attendance conflicts with the public school.

The presence of Native personnel in the public schools was considered to have an important role modelling effect. The Songhees children should see and *communicate with* Songhees persons in the public school setting, as should a Kwak'wala student with Kwak'wala adult persons. These adult role models could be teaching staff, resource persons or other occasionally contracted persons.

Community voices, in both school districts, commented on the importance of putting the emphasis and the responsibility back on the home. Teaching starts at home; grandparents and parents are teachers. Some doubt was raised about the efficacy of home-school co-ordinators since there is an observed tendency for this role to assume the responsibilities of parents.

For the retention of the language(s), the responsibility returns to the families. However, the families cannot maintain a language without school and community assistance. For example, where both parents speak the same Indian language, the children grow up speaking English although they can understand and say a few words of Indian. It will take a seven-year span and more to see the effects of a band-run school such as Tsartlip with its Indian language program.

The language taught in Native language programs should ideally match the ancestral language affiliation of the students. Thus, a Cowichan child learns Cowichan, a Saanich child learn Sencoten, a Kwak'wala child learns Kwak'wala, and so on. Other voices propose that the Indian language original to the territory should have precedence over the others in terms of program offerings. However, all agree that Native students should not be required to learn French as their additional language because of its lack of relevance to contemporary Indian life.

A few voices raised a strong caution that any Native language program in public schools was to be for Indian students only, for fear that even a few non-Indian students would excel and surpass the achievements

of some Indian students which could lead to derogatory remarks about Indian children.

A tension was recognized as existing between the need to know one's Indian language and the need to know other skills to compete in the larger community. Some parents feel that the decision to enroll in Native language courses or not is the student's. Some of these voices also noted the need for preventative care school programs, i.e., catch-up programs and follow-up programs, so as to maintain students' momentum and initiative. Thus, a need is seen for counsellors and for completion of high-school graduation and a comment was made that these lifeskills are as important as, if not more important, than cultural studies. Other perspectives maintained the importance of the basic family circle and opted for family development. Still other voices consider language retention as the key to individual, family and group survival.

Race Relations

Although few instances were related, other than references to fighting between students of different races, strong comments were made about the need to better race relations, especially for increased tolerance and reduced discrimination on the part of the non-Indian students. It was strongly suggested that the public school system has a major responsibility to develop race relations policy and to ensure its implementation. It was also suggested that there be significant Indian input into district policy formulation and implementation.

It was also thought that it is unfair for non-Indians to expect Indian students to know everything about Indians just because they are Indian, thus suggesting a need to enhance the multiultural climate of the schools.

School Expectations of Native Communities

Concern was expressed about the desirability of obtaining direction from the Native communities on the language issue and on other matters. This concern includes the difficulties in achieving consensus, and the representativeness of persons in attendance at public meetings. However, recognizing the diversity in the Native communities, non-Indian school district representatives maintain their willingness to initiate and to continue meeting with members of the Native communities, to keep listening and talking.

Consideration is given to what is the best for the Native students and to whether the public school system is the place to offer instruction in what may be viewed as a language of limited geographical distribution.

Recognizing that Indian languages are important for other reasons, some voices among school district representatives consider the ultimate responsibility to be that of the Native people and not primarily that of public school system. However it is difficult for school district voices to consider that Indian language courses be restricted in enrollment only to Indian students. It was noted that Indian history and culture courses are open to all students.

School district representatives recognize that the Native communities of the region are very complex, making it very difficult to get a feeling for what parents would like to see in the schools. These school district representatives wish to encourage more parental attendance and participation at community/school meetings. Representatives from School District #63 (Saanich) feel accepted and well received in the local Native communities.

Teaching and administrative staff in School District #61 (Victoria) are generally supportive of having Indian language programs in public schools. They recognize that there can be discrepancies between the norms and expectations that prevail in schools and those that prevail in Indian language classes. Confusion can result between these different codes of behaviour, especially in the setting of a large secondary school.

In elementary schools, it is thought that some Indian language should be integrated as part of Native Studies, for example, some salmon fishing vocabulary could be included in a unit on Salmon, thus providing an opportunity for students to learn about the history, language and culture of the Indian groups represented in schools with Native Studies programs. The feasibility of offering a language program aimed at fluency was in doubt due to the limited human and material resources and relatively small number of students involved. It was suggested that the teaching of Native languages could be facilitated by being located in elementary schools with an Open Area plan, such as Blanshard Elementary. Here it is possible for small groups of children to participate in an activity for short periods of time on a regular basis. Here, teachers and children could learn together and the teachers could follow-up the language specialist's instruction. It was pointed out that starting small by piloting a program in one school before implementation elsewhere in the district was advisable.

More generally, staff in School District #61 (Victoria) recognize and appreciate both Native and non-Native personnel working at school level who have a great deal of expertise and experience. These persons are seen as invaluable professionals and resource persons. Additionally, the curriculum products and teaching aids which these persons have developed are well appreciated and their broader applicability recommended.

The importance of the involvement of community members is both recognized and welcomed by segments of the school and district staff in School District #63 (Saanich). While the responsibility for Native language education rests with the Native people themselves, the schools are perceived as having a facilitating contribution to make.

"The point is that we have to do what is right and to do what is right we have to teach the Indian language. And we have to find the ways to do it. I'm very glad that we're staying on this now until we get some solutions. It's been out there and it's been worrying people for years but we haven't completely come to grips with it. From the one or two community meetings that I have attended, I have the strong feeling that the people want this very much and I personally believe that it is very, very right to do it."

Betty Clazie, Principal, Mount Newton Middle School; Interview, November 28th, 1983.

"I hope that we are psychologically prepared for this challenge. It has come upon us rather suddenly and tends to shake the basis on which we have always thoughtabout our relationship with native people. I suppose, in a way, we tend to react like somebody who has been standing on the other fellow's toes for so long that we are indignant when he wants to pull his foot out. I hope we can overcome this for his sake and ours."

Dr. Lloyd Barber, former Commissioner of Indian Claims

(Source: Indian Self-Government in Canada, Report of the Special Committee, House of Commons, Ottawa, 1983. p. 137.)

FOOTNOTES

1. This view extends the Native Indian Brotherhood (1973) position paper on Indian education which stresses two key concepts:

   (1) parental responsibilty, and

   (2) Indian direction of Indian education.

7. THE HOUSEHOLD SURVEY COMPONENT

Robert Prosser

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DISCUSSION AND CONCLUSIONS 7.4

7.1 INTRODUCTION

The seeking and recording of Native community members' perceptions, beliefs, and attitudes concerning educational issues is an implicit feature of the "cooperative model" (Owston, 1983) used in the present evaluation. Native community members -- particularly, but not exclusively, parents and students -- play a major role in determining the level of success of Native language programs (Burnaby, 1980). Any Native language programs which operate must meet needs perceived by Native people (National Indian Brotherhood, 1972, Renker, 1982).

The household survey described here was conducted within the Victoria and Saanich school districts during the period of October 1983 through January, 1984 for the purposes of:

- providing a description of the extent to which Native languages are currently used in the Victoria/Saanich area.
- determining the extent of interest in/commitment to various actions which could increase the use of Native languages.
- recording opinions on issues relating to the education of Native children and, in particular, issues concerning the learning of Native languages.

The chapter discusses the operation of the survey, records the findings and relates them to other information gathered in the evaluation.

7.2 METHODOLOGY

7.2.1 Introduction

A variety of procedural options were available to the evaluation team for gathering information from Native residents of Victoria and Saanich. Among these were:

a) conducting a survey using a probability sampling technique (explained in section 7.2.3) and the medium/media of mailed questionnaires, telephone interviews, and/or in-person interviews;

b) conducting a survey accepting a fortuitous/volunteer sample of residents (using one or more of the above media);

c) inviting interested Native residents to one or more public meetings to discuss issues, recording views expressed;

For several reasons, the evaluation team selected the medium of in-person interviews for obtaining information concerning individual households. Among these were:

a) Questions about language use are personal. An interviewer who is able to develop a rapport with a respondent may obtain more accurate and complete information than a mailed back questionnaire could provide.

b) A number of households do not have telephones.

c) Sample size is small and the number of pieces of information needed from each household is large. Personal interviews seemed to provide the best possibility of obtaining a much-needed high response rate.

The team wished to obtain information from a representative sample of the Native household in the region. It was important to provide a 'fair' opportunity for expression of any and every point of view -- those ('pro' or 'con' on an issue) held by vocal and/or influential persons and those held by "silent majority" persons. Towards this end, the survey supervisor developed a probability sampling design such that within each language sub-population, every household would have exactly the same chance of being selected for the survey sample.

It should be noted that the evaluation team did record information from some community members who particularly wished to express their views on Native language issues. A public meeting in Saanich in November, 1983 provided a forum for discussion of concerns about Native language instruction and about the survey process.

The form of survey utilized during the present evaluation -- a household survey involving in-person interviews -- has been used successfully in recent invetigations concerned with Native language issues and the education of Native people. Renker (1982) conducted a survey of this type to obtain information about the use of the Makah language by the people of Neah Bay, Washington and to record opinions concerning the teaching of the Makah language. She cites two reasons for her choice of this form of survey:

- the possibility of obtaining information about language skills of a larger number of people in the community than if the individuals were the focal point (given limitations of time and resources)

- the opportunity to collect ".... language skill data over a wider range of ages... (providing) ... a better picture of the household language environment" (p. 3)

In New Brunswick, Hamilton and Owston (1982a, 1982b) conducted household surveys as a component of evaluations of two Native school programs.

This section provides a description, generally in chronological sequence, of procedures followed in implementing the household survey. Topics discussed include:

- development of the survey instrument
- selection of the survey sample
- hiring, training and supervision of the interviewers
- interview procedures
- data tabulation procedures

7.2.2 Development of the Survey Instrument

The questionnaire used in the survey was a 'second generation' adaptation of the instrument used in the previously-mentioned Makah language needs study, (Renker, 1982). The 'first generation' adaptation of the Renker form was written in an effort to produce a general questionnaire useful to bands in British Columbia who wished to obtain information concerning use of the local Native language(s) and language education-related issues. The version used in the Victoria/Saanich household survey included questions concerned with local issues and situations as well as many of the more general questions of the 'first generation' form.

Evolutionary development of the instrument brought gains in precision of question wording, as well as standardization of question and response formats, facilitating adminstration and response recording. Two examples of these types of modifications are as follows:

(a) Questions concerning degrees of fluency and understanding of Native languages were made precise through addition of definitions of levels of fluency and understanding.

(b) A comprehensive set of demographic questions was added to the Renker questionnaire along with a standard-format chart system (Sudman and Bradburn, 1982) for recording facts about each member of a household individually.

The following chart describes the structure of this multisectional instrument:

001

Question	*Topic*	*Type of information provided/ Reason for Inclusion*
2	band/ancestral group of interviewee	A check that populations have been proportionately sampled
3	issues facing local Native people	One indicator of relative salience of language issues
4-5	perceptions of: - degree of community concern re: extent of Native language use - trend in extent of Native language use	
1,6-13	demographic facts	Year of birth, sex, highest level of formal education, first language learned, status (elder/not elder) and relationship to head of household. Facts about each person in the household are recorded in a separate column on a chart Information useful in describing general characteristics of the sample and examining relationships between demographic variables e.g. age and language-related variables, e.g. fluency in Native language
14-15	recent use of Native language	Indication of whether or not interviewee can/does use a Native language
16-17	interest in learning a Native language	An indication of whether or not: - interviewees who do not know a Native language are interested in learning - other adult household members have expressed interest - interviewees believe it is important for Native adults to take courses to learn their Native language
18	means of learning Native language	Provides information of how those who know a Native language learned it
19,43-44	use of Native language by each household member fluency in and level of understanding of a Native language for each household member	A partial "picture of the household language environment" (Renker, 1982)

Question	*Topic*	*Type of Information Provided/ Reason for Inclusion*
22	existence of Native language of programs, for children in the Saanich/Victoria area	One indicator of level of awareness of present language - related endeavours For those who are aware of one or more programs - an opportunity to comment freely on perceived strengths and/or weaknesses of the program(s)
23,28	children's utilization of language programs	An indicator of use of formal instruction in a Native language and a tally of reasons for non-utilization
29-31	parent's activities related to childrens' education	One indication of level of involvement of parents in the formal education of their children
32-33	desirability of Native language programs for children	A count of the number of interviewees in favour of Native language programs for children and tallies of reasons for this
34-35	venue for Native language programs	Tallies preferences
36-38	instructional desiderata/goals	Tallies opinions concerning, elements of a good Native language program, desirable outcomes of general education and Native language instruction
39-40	scheduling of Native language programs for children	Tallies preferences
41-42	involvement of elders in Native language instruction	Listing of ways elders could help children to learn a Native language
45-46 48-51	necessity for/ usefulness of Native language speech	An indicator of the level of social utility of Native language use (as perceived by interviewees)
52	personal willingness to speak in Native language	One indicator, of level of willingness to increase Native language use
47	promotion of Native language use by local Native agencies	One indicator of the degree to which Native organizations are perceived to be promoting Native language use

b) Sample Size

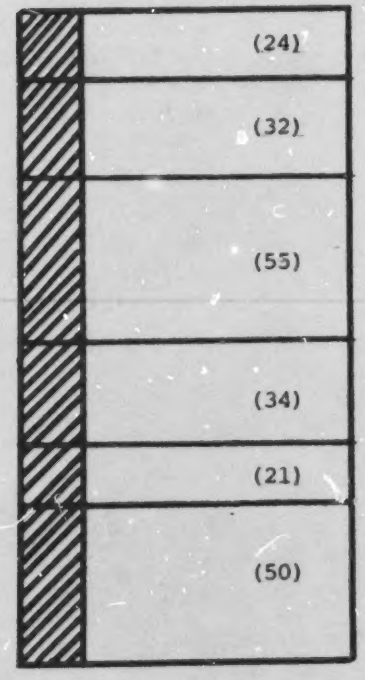
The sampling unit (a cluster) for the survey was the household.

The evaluation team selected a sample size of 40 households for the survey, commensurate with the budget allocation to the survey component of the evaluation. (It should be noted at the outset that this is a sub-optimal number for 2 x 2 contingency table analysis - a frequently used technique for drawing inferences about relationships between dichotomous survey variables. Davis (1971) for example, has suggested a minimum of 56 sampled units to get the lower limit of five as the expected number in a cell of a 2 x 2 table given a 70 - 30 split on the marginals for two variables.)

c) Sampling Plan

The sampling plan reflects the diversity of the Native population in the CRD. Six sub-populations of Native households were identified (based on language grouping) in the CRD: Cowichan, Sencoten, Kwak'wala, Nuu-chah-Nulth, Songhees and Other (or Unknown). A proportional stratified cluster sampling design was selected (Kish, 1965).

The design can be portrayed easily in a diagram.



Pilot testing of individual questions, to assess qualities such as salience, clarity, and suitability of response options (the latter in the case of fixed choice format items), as well as pre-survey tryouts of a complete instrument are standard procedures in the survey industry. Informal pre-survey testing was carried out with the present instrument.

- A Nishga graduate student at the University of B. C. critiqued both the Renker questionnaire and the 'first generation' adaptation.

- A Native administrator in the Fraser Valley commented on the latter.

- The author used the 'first generation' adaptation in interviewing two Vancouver area Native gentlemen knowledgeable about language instruction.

- The interviewers involved in the present survey used a draft of the 'second generation' form to perform practice interviews with each other and non-sample-community members. Their critique led to the making of important improvements such as re-ordering of questions.

A copy of the version of the instrument used in the survey is included in an appendix to this report. (See Appendix C.)

7.2.3 Selection of the Survey Sample

Recent Statistics Canada (1982) census tabulations indicate that approximately 2300 people lived on Indian Reserves within the Capital Regional District (CRD) in 1981. At the time of the 1981 census, 2700 people in the CRD as a whole were recorded as being of Native Indian ethnic origin.

An estimate of the number of households of which the people living on CRD Indian Reserves are members can be taken from the count of total occupied dwellings on these reserves - 771. Using a Statistics Canada (1983) tabulated census estimate -- an extrapolation from a 20% sample -- one can infer that the number of people in the CRD who use a Native language more than 50% of the time at home is very small. The estimate is 10.

a) Population Definition

The target population for the survey was 'all household within in Capital Regional District whose members are status or non-status Native Indians'. The "population", in practice, was a set of 216 'Native households' listed using readily available sources (as discussed in the section on the Sampling Plan).

The area of the largest rectangle represents the total number of identified 'Native households' in the CRD. The areas of the six labelled rectangles represent the numbers of households identified as belonging to each of the above-mentioned sub-populations (Areas are proportional to numbers given in parentheses). The total area of the shaded strip represents the 40 sample households. The fraction of sample households for a sub-population was the same (within rounding) as the subpopulation's fraction of all households in the population. Positive features of this type of design include:

- estimability of subpopulation proportions/numbers from sub sample data.

- economy, as a result of clustering. For each household visit and interviewer makes, he/she often obtains some information about more than one person . It would ususally be more costly to list individuals and interview a number of individuals equivalent to the number providing data in a cluster sample (Kish, 1965).

- possible reduction in variances for estimates of proportions of households in the population (as a whole) that would answer fixed-choice questions with particular responses. The greater the homogeneity of responses to a question *within* a subpopulation and the greater the differences *between* populations, the greater the positive effect of stratification (Kish, 1965).

Using band lists and lists of Native school children, employees of the Saanich and Victoria school districts compiled two lists of names, addresses, and (when possible) telephone numbers for Native households in the CRD. The Victoria district's compiler was able to assign a language grouping for most households on her list on the basis of personal knowledge or a telephone check. A volunteer resident of Saanich supplied language group information for households on Saanich District's list. The survey supervisor and one interviewer performed the final classification, assigning households with no language group data or a non-local language affiliation to an 'Other/Unknown' subpopulation (for purposes of proportional sampling) and 'two local language' households to one language group or the other on a 50 - 50 basis. The total number of households on the combined listing was 216, grouped as follows:

Songhees	-	24
Nuu-chah-Nulth	-	32
Kwak'wala	-	21
Cowichan	-	55
Sencoten	-	34
Other and Unknown	-	50

Each household was assigned a unique identification code. One interviewer and the author used a table of random digits to select codes of the households to be included in the sample.

Numbers of households selected for sample (by group) were as follows:

Songhees	- 5
Nuu-chah-Nulth	- 6
Kwak'wala	- 4
Cowichan	- 10
Sencoten	- 6
Other and Unknown	- 9

It should be noted that the population listings drawn up for the survey may present present proportions of households in the six language groups as being different from the proportions suggested by, say, a mailing list from a Native Organization like United Native Nations or a list of parents of Native School students.[1] Interviewers repeatedly attempted to contact sample households. Replacement households were selected after interviewers reported lack of success in (a) making contact with particular assigned households or (b) obtaining agreement to be interviewed. One interviewer needed a total of five replacement households (for three not-at-home/moved households and two "refusals"). The second interviewer received a total of 20 replacements in three phases. Replacement lists were prepared using a table of random digits and a substitution procedure which kept stratum proportions for the whole sample intact.

7,2,4 Hiring, Training and Supervision of Survey Interviewers.

Adapting a suggestion by Renker (1982), the evaluation team decided to recruit local Native persons to serve as interviewers for the survey. The Victoria school district's Co-ordinator of Native Education compiled a list of candidates for two positions. The interviewers worked for Multicultural Associates.

The survey supervisor provided orientation and training for the interviewers over a two day period in mid-October, 1983. Orientation to the task included discussion of the background to the evaluation and the goals of the survey. The training consisted of detailed examination of the survey instrument's structure and its individual questions as well as discussion of the definitions, outlining of procedures for contacting and interviewing household representatives, and completion procedures. Interviewers practised using the instrument with each other and with several non-sample interviewees.

The survey supervisor and the interviewers discussed progress and problems by telephone and in person during the course of the survey.

7.2.5 The Interview Process

Interviewers introduced themselves as employees of Multicultural Associates gathering information about how Native people in the community felt about Native languages and the teaching of those languages. Interviewers assured respondents about the voluntary nature of participation and provided them with the name of a person to contact (the survey supervisor) if they wished further information. From interviewers comments following the interviews, it appears that, in general, respondents were somewhat positive towards participating in the survey. (On all returned questionnaires, interviewers noted positive cooperation. Further, interviewers remarked that most respondents enjoyed the interviews.) Some people inquired about what was going to happen as a result of collecting the data and/or how their names were obtained. In only two cases of the 40 sample households was there strong disinterest or refusal to participate.

In situations in which interviewers contacted respondents a second time to obtain clarification of responses and/or answers to questions inadvertently skipped, interviewees were helpful. Unfortunately, not all missing data was obtained, however.

During about two thirds of the interviews target respondents were joined by at least one other person for all or part of the discussion. This was viewed as a positive feature of the interview process in this survey situation; the possible increase in participation probably outweighs a loss of certainty about the exact source of particular views.

For two thirds of the interviews, the interviewers reported that respondents understood the survey questions adequately. Items about learning goals (Q36, Q37, and Q38) appear to have been the most difficult for respondents to understand. One interviewer felt that the question could have been improved through use of more "conversational" phrasing.

7.2.6 Data Tabulation

Returned survey forms were checked for completeness and response appropriateness. A coding system was constructed for each question (Songuist & Dunkelberg, 1977). In the case of open-ended questions, responses copied from 'early arrival' questionnaires to a code book and grouped by theme provided a reference to ensure consistent coding of later questionnaires.

Data entry specialists from a commercial firm, working from transcriptions of individual questionnaires' coded data, produced a set of "100% verified" data cards.

The survey supervisor used the CROSSTABS, AGGREGATE, and MULTIPLE RESPONSE procedures of the SPSS^{x} statistical package (SPSS Inc, 1983.) to produce counts and cross classifications of responses given by interviewees to pairs of questionnaire questions. Statistical questions which can be answered after such cross classification have the general form:

> "How many respondents who gave answer A on question number N_2 gave answer A/B/C/D etc., on question number N_2"

Statistical measures of association using patterns of responses to pairs questions were not computed because of the limited sample size. Large variabilities in estimates of population proportions (i.e. proportions of the population that would state a particular response to a give question) would preclude interpretation beyond cautious suggestions of trends or patterns.

7.3 FINDINGS

7.3.1 Introduction

Discussion of the information provided through the survey begins with a description of the sample in terms of selected demographic variables. A description of this kind provides a basis for interpretation of patterns of responses to substantive questions. Presentation of issue-related results from a number of questions will include the following elements:

- a general statement of the topic, concern, or issue being addressed through the survey question or questions whose responses are being analyzed.

- a tabulation of responses recorded on returned survey forms (or cross tabulations for cases in which responses to two or more questions are best summarized jointly.

- notes concerning interpretation of figures.

Many of the important questions asked during the survey are open ended - that is, the questions did not present fixed alternatives to interviewees for selection. Rather, they requested expressions of feelings and ideas in the respondents' own words. Tallying and counting are often not appropriate forms for beginning an analysis of such responses. A subsection of this chapter is thus devoted to an (admittedly impressionistic) summary presentation of answers to a number of these questions. Quotations and/or paraphrases are used where appropriate to 'ground' inferences drawn.[2]

The tabulations and discussions which follow are based on data provided by 60 percent of the households in the selected sample - 25 of 40. Although it was possible at the outset to anticipate some of the difficulties which interviewers could possibly face in conducting a survey of this type (and to plan remedial actions), the survey supervisor did not expect that the survey task would provide as much of a challenge to complete in the allotted time as it has done. Because of circumstances beyond the control of the survey supervisor, interviewers experienced difficulty finishing their assignments by the time of this writing.

7.3.2 A Basic Demographic Description of Surveyed Households

Although the number of *households* surveyed was small, some information is available about each of 132 individual Native persons who live in the region. Of these 132, 55 are school-aged persons[3]. Table 9 provides a breakdown of the number of households surveyed (to the time of writing) by stratum --language group.

TABLE 9.

NUMBER OF HOUSEHOLDS SURVEYED BY STRATUM

Stratum	*Households in Sample*	*Survey Forms Returned*	*No. of individuals for whom Data is Available*
Nuu-chah-nulth	6	3	13
Kwak'wala	4	2	7
Songhees	5	4	21
Cowichan	10	9	54
Sencoten	6	3	18
Other/Unknown	9	4	19
TOTALS	40	25	132

Table 10 describes surveyed households with respect to total number of members and number of school-aged children in the household.

TABLE 10

NUMBERS OF SURVEYED HOUSEHOLDS HAVING "X" MEMBERS AND "Y" SCHOOL-AGED CHILDREN

Number of Members in the Household (Total)	*Number of School-aged Children in Household*							
	0	*1*	*2*	*3*	*4*	*5*	*6+*	
1								0
2	1							1
3	1	2	1					4
4	1	3	3					7
5			1					1
6			1	1				2
7		1		2	3	1		7
8+				2		2		3
	3	6	6	5	3	2		25

The "Penner Report" (1983) points to the importance of the band as the organizational unit in Native communities. Interviewees in the survey households claimed affiliation with 14 different bands. Table 11 illustrates the composition of surveyed group in terms of interviewee's band membership.

TABLE 11

INTERVIEWEE BAND MEMBERSHIP

Band/Native Group	*Number of Interviewees*
Songhees	3
Tsawout	3
Pauquachin	2
Tsartlip	8
Other	8
Unknown	1
TOTALS	25

NOTE: The Other category for Band/Native Group in Table 11 includes Nanaimo,... Ft. Rupert, Ohiaht, Hesquiat, and Kyuquot.

All but six of the interviewees in surveyed households were women. Five interviewees considered themselves to be elders--one Songhees person, two Nuu-chah-nulth person and two Cowichan persons. Eighteen interviewees were not elders. (Data is missing for two households on this question.) Two of these elder respondents learned English as their first language; the other three elder respondents learned a Native language first. Four of the 18 respondents considered not to be elders learned a Native language first; fourteen learned English first.

7.3.3 Current Use of Native Languages in the Victoria and Saanich Region

The first purpose of the survey, noted in the introduction to this chapter, was to provide a description of the context to which Native languages are used by Indian residents of Victoria and Saanich. It was deemed desirable to first ascertain the degree to which Native people of the region perceive the existence of a problem concerning the extent of usage of Native languages.

Three items in particular on the survey form provide data concerning perception of need in this regard. Item 4 asked:

> "Are the people of this band/group very concerned, a little concerned, or not at all concerned about the extent to which the language of their ancestors is used today?"

Responses suggest[4] a general perception of a high level of community concern. Fifteen interviewees (60%) of the 25 thought that people were very concerned while five (20%) considered that concern was at a modest level and a further three (12%) perceived a total absence of concern.

A second question, item 5, examined perceptions of possible trends in the frequency of use of Native languages by members of interviewees' bands:

> "Has the extent to which people of this band/group use the language of their ancestors increased over the last few years, remained about the same, or decreased?"

It appears likely that language use has decreased to a noticeable extent over the last few years. Fifteen respondents (60%) thought it had while five (20%) thought level of use had remained constant and three (12%) thought usage was up.

Responses to a third measure of perceptions regarding a possible 'frequency of Native language use' problem appear to be at variance with other expressions of concern obtained during later stages of interviews. Item 3, an open-ended item, asked interviewees to generate a short list of pressing concerns within their communities:

> "As you yourself see it, what are the three or four major issues facing Native people of this band/group? In other words, what important decisions will Native people of the band/group be making in the near future?"

This question was intended to provide an opportunity for free expression of high level concerns - issues that were on community members' minds. Counts were made of themes of recorded responses. Up to four issues were coded for each interviewee in preparation for computer tallying. Of the 71 (of a possible 100) issues actually coded for the twenty five respondents, seven (10%) were directly related to Native language, culture and/or identity. Continuing education, with 10 coded mentions was the single most frequently mentioned issue.[5]

It is not clear to the author precisely how to interpret this finding in light of responses to other survey items. Do the percentages suggest that in comparison to other issues, extent of use of Native languages is not a highly salient problem? Item testing - re-interviewing respondents to determine how they interpreted the words and intent of a question - might be the only way to approach an integration of the results. For the moment, this result will serve as a 'flag' signalling a need for caution in all further interpretation and a need for additional research/analysis at some point in the future.

The survey provided fine-grained information concerning perceived abilities of sample household members to speak in and understand a Native language. Interviewees estimated how well each of the people in his/her household could speak a Native language using "anchor" definitions of three levels of skill as a guide in responding.

A note on methodology with regard to language skill ratings is probably in order at this point. Interviewers were instructed to seek the adult respondents in a household who appeared to have the greatest knowledge about Native languages. (Interviewers reported that, in the majority of instances, 71%, the interviewee selected was indeed such a person.) The purpose here was partly to increase the probability that a maximum of accurate information would be conveyed and, in particular, that fluency and understanding ratings would be as reliable and valid as possible. The question used to occasion fluency ratings reads (in part) as follows:

"Iam now going to ask you to tell me how well each person in this household can speak_____. I will describe three levels of skill in speaking_____.

A *fully fluent* speaker of _____ can...
A *partially fluent* speaker of _____ can...
A person who is *not fluent in* _____..."

See Appendix C, Sample Questionnaire, question number 43.

At the request of interviewers after a practice session during training, a "learning" category was added as an optional response (although it appeared in printed form only on the household "chart" used for recording demographic information). No precise definition of this term was agreed upon, unfortunately. The main effect on tabled proportions of use of this option was probably a lowering of the proportions in the "partly fluent" and "not fluent" categories.

Definitions and procedures used in gathering ratings of understanding of Native language speech parallel those just discussed concerning language fluency ratings.

Tables 12 and 13 portray the actual usage situation through estimates of proportions of the region's Native population who possess specified levels of oral Native language skills - fluency (Table 12) and understanding (Table 13)

TABLE 12

PROPORTIONS OF PERSONS WITH SPECIFIED LEVELS OF FLUENCY IN A NATIVE LANGUAGE: BY STRATUM

Stratum	*Level of Fluency*				
	Fully Fluent	*Partially Fluent*	*Not Fluent*	*"learning"*	*Other*
Songhees [21]	0 (0)	19% (4)	57 % (12)	0% (0)	24 % (5)
Nuu-chah-nulth [13]	8% (1)	15% (2)	69% (9)	0% (0)	8 % (1)
Cowichan [54]	7% (4)	19% (10)	31 % (17)	24% (13)	19% (10)
Sencoten [18]	6% (1)	11% (2)	22 % (4)	61% (11)	0% (0)
Kwak'wala [7]	0% (0)	71% (5)	29% (2)	0% (0)	0% (0)
Other/Unknown [19]	0% (0)	21% (4)	53% (10)	16% (3)	10% (2)
Overall [132]	5% (6)	20% (27)	41% (54)	20% (27)	14% (18)

NOTES: (a) Figures in parentheses are the actual numbers of persons rated as belonging in each category.

(b) Figures in square brackets are total numbers of persons in the six strata.

(c) A person was counted in the "Other" category if no fluency rating was available for him/her or if he/she was too young to speak.

TABLE 13

PROPORTIONS OF PERSONS WITH SPECIFIED LEVELS
OF UNDERSTANDING
IN A NATIVE LANGUAGE: BY STRATUM

Stratum	*Level of Understanding of a Native Language*				
	Full	*Partial*	*None*	*Learning*	*Other*
Songhees [21]	5% (1)	19% (4)	52% (11)	0% (0)	24% (5)
Nuu-chah-nulth [13]	8% (1)	30% (4)	54% (7)	0% (0)	8% (1)
Cowichan [54]	9% (5)	22% (12)	15% (8)	28% (15)	26% (14)
Sencoten [18]	5% (1)	17% (3)	17% (3)	61% (11)	0% (0)
Kwak'wala [7]	14% (1)	72% (5)	14% (1)	0% (0)	0% (0)
Other/Unknown [19]	11% (2)	21% (4)	37% (7)	26% (5)	5% (1)
Overall [132]	8% (11)	25% (32)	28% (37)	23% (31)	16% (21)

It appears that in each language sub-population (with the exception of the Kwak'wala sub-population) the proportion of persons who are rated as "fully fluent" or even "partly fluent" is small. Overall, 54 persons of the 132 household members -- 41% -- are rated by interviewees as being "not fluent" in a Native language. An age by fluency breakdown (not illustrated here but available from the author) reveals that, overall, all six persons rated as "fully fluent" are over the age of 19. Of 55 school-aged children in the twenty five households, no Sencoten or

Nuu-chah-nulth children, one Cowichan child, one Kwak'wala and three Songhees children received a rating of "partly fluent". It is of interest that relatively large percentages of Sencoten and Cowichan sub-population members were classified as "learning" to speak their respective languages. This may well be a hopeful sign of interest in language learning if not an indicator of present skill.

Numbers of persons rated in the higher skill level categories - full and partial - are greater for understanding of speech in a Native language than for Native language fluency. An overall proportion of eight percent (11 persons of the 132 total) were rated as having "full understanding" while 28% (37 of 132) of the sample persons were rated as having "no understanding" of a Native language. Those rated as "learning", (31), comprise 23% of the total sample. None of the persons rated as having "full understanding" were under the age of 20 while 9 of the 27 persons rated as having "partial understanding" were children. The total picture of skill level in understanding of a Native language is corroborated by Statistics Canada (1983) "Mother Tongue" census data referred to in section 7.2.3.

7.3.4 Native Language Programming in Schools

Native people in Victoria/Saanich region appear to favour the provision of "programs to teach children to use a Native language". Twenty-three of 25 interviewees indicated in item 32 of the survey that there should be such programs. It appears however that Native children have not participated to any great extent in Native language school programs and do not now (at least in surveyed households for which there is data). Table 14 suggests relationships between participation in Native language programs, age of children, and stratum.

TABLE 14.

CHILDRENS' PARTICIPATION (PAST) IN NATIVE LANGUAGE PROGRAMS BY AGE AND STRATUM

Stratum	*Age*	*Participation in the Past*		
		Yes	*No*	*No Information*
Songhees	6 - 9	0	1	0
	10 - 14	0	3	0
	15 - 19	0	5	0
Nuu-chah-nulth	6 - 9	0	0	0
	10 - 14	0	0	0
	15 - 19	0	1	0
Kwak'wala	6 - 9	0	0	0
	10 - 14	0	1	0
	15 - 19	0	0	1
Cowichan	6 - 9	4	2	1
	10 - 14	3	4	1
	15 - 19	2	1	4
Sencoten	6 - 9	1	0	3
	10 - 14	3	0	3
	15 - 19	0	0	1
Unknown/Other	6 - 9	1	0	1
	10 - 14	0	1	0
	15 - 19	1	5	1
TOTALS		15	24	16

TABLE 15.

CHILDREN'S PARTICIPATION (PRESENT) IN NATIVE LANGUAGE PROGRAMS BY AGE AND STRATUM

Stratum	*Age*	*Participation in the Present* *Yes*	*No*	*No Information*
Songhees	6 - 9	0	1	0
	10 - 14	0	3	0
	15 - 19	0	4	1
Nuu-chah-nulth	6 - 9	0	0	0
	10 - 14	0	0	0
	15 - 19	0	1	0
Kwak'wala	6 - 9	0	0	0
	10 - 14	0	1	0
	15 - 19	0	0	1
Cowichan	6 - 9	0	5	2
	10 - 14	2	5	1
	15 - 19	0	3	4
Sencoten	6 - 9	1	0	3
	10 - 14	3	0	3
	15 - 19	0	0	1
Unknown/Other	6 - 9	0	1	1
	10 - 14	0	1	0
	15 - 19	0	4	3
TOTALS		6	29	20

A large amount of missing information makes interpretation of figures in these tables difficult. It appears reasonable to say that fewer children have taken part in Native language programs in the past than did not take part. Similarly the total number of children reported as currently involved in a language program - six - is smaller than the number reported as not involved - 29. Support for an inference of a relatively small rate of participation comes from responses to another question (item 22): "Do you know of any programs in the Victoria/Saanich area to teach children to use a Native language?" Interviewees in 13 households (52%) answered *no* to this question while twelve(48%) answered *yes*. Reasons suggested by respondents whose children are/were non-participants for non-involvement include; "not available in the area"; "not interested"; and (instruction) "not fully from the heart".

Interviewees who answered items 34 and 39 expressed opinions concerning the suitability of a number of time and venue options for Native language programming. Table 16 summarizes preferences for the instructional location options and Table 17 notes time preferences.

TABLE 16.

POSITIVE RESPONSES TO LANGUAGE PROGRAM LOCATION OPTIONS

Question: "Where would be a good place or places to teach Native languages to children?"

Location	Percentage of Yes Answers	
Home	80%	(20)
Band Operated School	76%	(19)
Public School	64%	(16)
Community Organization	48%	(12)
D.I.A. School	36%	(9)
Private School	28%	(7)

TABLE 17.

POSITIVE RESPONSES TO PROGRAM TIME OPTIONS

Question: "At what time or times would it be good to provide Native language instruction?"

Time	Percentage of Yes Answers	
During School hours	88%	(22)
After School	48%	(12)
Weekends	28%	(7)

It appears that a majority of Native adults in the two school districts would not be opposed to the teaching of Native languages in public schools. (A stratum-wise crosstabulation of the responses to the question about public schools as a possible location indicates that at least half of the respondents in each stratum voiced approval.) Home and band operated schools appear to be the two most favoured location options for Native language programming. "During school hours" appears to be a much more highly favoured time option for the teaching of Native languages than "after school" or "weekends".

Responses to open-ended "elaboration" items 35 and 40 provide further information about interviewees' views on space-time loci for Native language learning. It would seem that school is coming to be viewed by a number of people as *the* learning situation for Native languages. Some sample quotes:

"School... is already set up for them."

"They pay more attention (in school)."

"Kids need leisure time."

Comments about specific locations hinted at a mixture of feelings towards public schools:

"Public school-better opportunity"

"Public school-convenient"

"If program were offered in schools (public) more students would take it than if it were offered in private schools."

"(Classes in public schools would be)... additional burden to children who don't understand language."

A small number of respondents expressed what might be considered to be a protective stance towards language instruction:

"It should be confined to reserves so we can retain our culture and keep it to ourselves."

Alternate points of view were expressed also:

"Language programs after school would take up time and keep them occupied."

"At home, it should be taught at all times."

Two interviewees cautioned against scheduling Native language classes at the same time as other important subjects:

"...if it doesn't interfere with schooling."

"It should not interfere with regular school programs."

Some media options were suggested to facilitate Native language learning-- the Open Learning Institute, Knowledge Network and video/cassette presentations. Correspondence institution and tutors were mentioned as well.

Survey item 38 occasioned expression of views about desirable features of education for the Native children. Items 36 and 37 focussed on Native language programming in particular. Interviewees' statements about what they consider

"... to be the most important things that Native children can learn from their education"

can be clustered around several foci:

- language, culture, and tradition;
- basic skills such as math and/or practical lifeskills; and
- interpersonal skills/values.

Some sample quotes:

"Stories, culture, and their meaning. All of these things we've lost-pride, history, etc... "

"... a Native history component taught by a Native historian."

"... basic living program such as cooking."

"... just general knowledge and basic education so they can support themselves."

"... how to be polite."

"... how to respect elders and trust them and care for each other."

Up to four educational goals were coded for each interviewee. Of the 54 (of a possible 100) goals coded for the 25 respondents, 14 (26%) were from the "basic education subjects" category. Eleven (20%) were from the "pride" and "trust (respect) caring" categories (combined). Seven (13%) were from the "survival skills" and "practical skills" categories (combined). (The figure for "basic education" is inflated because one respondent gave four responses coded in the "basic education" category.)

In specifying goals for Native language programs -- what Native young people should..."know or be able to do with regard to their Native language by the time they reach adulthood" -- respondents most frequently mentioned "ability to use the Native language". Less frequently mentioned goals included "cultural understanding";"passing skills on"; and "pride in heritage".

Good Native language programs, according to respondents, should be taught by good (fluent) teachers and stress Native culture and values.

"It should be well planned by a trained teacher... "

"Use someone who knows the language and can get it across... "

"(Include) our own history... making our own handicrafts, clothing... preparing Indian food... "

Three stressed the importance of oral expression as illustrated in the following quotes:

"Speech is important. A lot of people have different ways of writing it."

"Conversation - oral rather than written."

Two did, however, mention writing as a curriculum element. A level system was viewed by several as being important as was use of media:

"a simple program for beginners, intermediates and so on. Audio, video cassettes."

7.3.5 Fostering Increased Use of Native Languages

Do Native adults in Victoria and Saanich believe that it would be

> "... useful for members of the Native community in this areas to become fully fluent speakers of a Native language?"

Apparently, *yes*. Twenty-three of 25 interviewees (92%) answered affirmatively to the question on this topic (item 45) compared with one who answered *no* and one from whom no definite answere was obtained. Recorded comments elaborating on positive answers linked language use with preservation of Native language and culture, and facilitation of communication and natural understanding among Native people. Quotes from three interviewees:

> "Our children would have something to be proud of if everyone were fully fluent."

> "... we would understand each other better."

> "... we'd feel really good about each other if we conversed in our own language."

Interviewers recorded interviewee statements about whether or not each *other* adult in the household would be interested in classes in Native language. Interest certainly appears to be present. For thirty seven such adults, the tally of interviewee-reported interest is as follows:

Yes	32 (86%)
No	3 (8%)
No reply/unsure	2 (6%).

Moreover, there may be some willingness on the part of adults to use Native languages in at least some frequently occurring situations. Interviewees' responses to item 52-- "In what situation or situations would *you* be willing to regularly speak --- (the interviewee's Native language)?" -- were generally positive. None of the 20 interviewees from whom data was obtained on this item stated that there were no situations in which they would be willing to use the language. Answers such as "everyday" and "all the time" were recorded for eight interviewees, while responses like "in (traditional) gatherings" or "when speaking to an elder" were given by four other interviewees. "At home" was a response given by seven interviewees and "with children" was specified by three.[6]

What are Native adults willing to do "... to work with teachers, principals, and/or school district people concerning school Native language programs". Only 13 interviewees were asked about this (item 31). Of those who were asked, three said they would do nothing in particular. Responses given by six of the interviewees suggested an intermediate potential level of assistance:

> "If a meeting was called to initiate Native programs in this area, I would attend."
>
> "... If (I) had time... would encourage daughter."

Three responses were positive and precise:

> "We'd be willing to write letter to the Ministry to encourage the introduction of the program into the schools... "
>
> "driving"
>
> "curriculum development"

Interviewees' reported level of communication and involvement with the school system appears to indicate that a base exists from which further communication could be developed. (Again, the number of persons from whom data was obtained is small. Further, no "comparison group" figures are available.) Over one half (seven of 13)

the interviewees who answered item 29 indicated that they had spoken with a teacher. Only four of the 13, however, indicated that they had spoken with a school administrator. Four said they had spoken at a PTA meeting while (an encouraging) two reported speaking at a school board meeting. Seven have served on a school committee and six have volunteered time on a school program. Interviewees suggested (in responding to item 41) many ways in which elders could help children to learn native languages. "Teaching their own families", "singing songs/telling stories", "talking more about Native language", and "speaking to children" were among the more frequently mentioned ideas.

Are Native organizations perceived as actively encouraging increased Native language use? Sixty percent of interviewees (15) expressed belief that their organizations have not been promoting Native language use recently:

> "In the past we were but not now. But organizations have done little."

Twenty-four percent (6) provided the interviewers with some positive indications that local Native organizations have worked recently on this issue:

> "There has been a big push in this area re: our language and introducing it into the curriculum."
>
> "Life skills programs are offered now and then. Language is a big part of it."
>
> "Walter George taught for a while..."
>
> "... trying to cultivate our culture (South Island District Council)."

Four interviewees were not sure and/or gave no reply to the question (item 43) on this topic.

7.4 DISCUSSION AND CONCLUSIONS

All guidance for future action which one might derive from the data summarized in this chapter must, from a scientific perspective, be considered to be *suggestions*, the level of support for which needs to be ascertained carefully. Five features of this survey which suggest such caution are:

(i) the fact that "population" listings were probably not representative of the target population of all Native households in the region;

(ii) high substituttion rate for initially selected households as a result of difficulty in establishing contact (usually due to non-possession of a telephone/change of address);

(iii) a small number of data points;

(iv) an overly large amount of "missing data" on several questions; and

(v) limitation in scope of the questions with regard, for example, to the needs of local Native people who live for periods of time in communities outside the region.

The survey's language skill ratings data provide some support for a widely held view that Native language fluency and understanding for persons in the region are at an (unfortunately) low level. The major point, however, which the survey data suggest is that Native Indian adults in the region voice support for Native language instruction-- for their children and for themselves. It appears that many Native children have not participated in Native language programs in the past. This situation appears to be continuing.

It would appear that school-based Native language programming could be popular; "during school hours" is favoured as a time for instruction and public and band-operated schools seem to be acceptable settings. Convenience of location of courses, the matching of language of a course to the language of potential students as well as the publicizing of course availability and activity might be points for consideration in the planning of (any) future language instruction initiatives.

Parents could assist in promoting and supporting operation of language programs through a variety of means-- as some have already expressed willingness to do-- by writing letters, developing curriculum, cooperating with teachers, and attending meetings, for example.

Development and maintenance of good communication between parents, teachers, and program planners would appear to be vital given the diversity of goals suggested by respondents for schooling in general for Native children and language/cultural programming in particular. In view of strong support for the concept of home instruction/practice in using Native languages coupled with the apparent absence in many homes of persons with full fluency and understanding of a Native language, it would appear that initiation/expansion of efforts to promote fluency/understanding among Native adults is important. Support does appear strong, as noted earlier, for the concept of adult education in Native languages. A number of suggestions were made of ways in which elders could foster language use among children. Some of these means could possibly be linked with means for promoting adult use of the languages.

The information provided by survey respondents complements some of the perspectives articulated in other components of this evaluation. There seems to be a fundamental concurrence between survey respondents and other interviewees on the existence of a need for development of Native language programming. Public schools appear to be an acceptable setting for such programming in the view of many interviewees. Survey respondents appear to consider home life to be an important component in the education of Native children. This converges with the views expressed by other persons interviewed: "teaching starts at home" (page 90 of the report). The articulation of many different schooling goals for Native children reflects the same "tension" between competing educational directions as was mentioned in other conversations (see page 91). Such agreements are valuable from the perspective of qualitative methodology-adding breadth of support for some recommendations made later in the report.

Suggestions and tallied opinions derived from this small survey can serve as first approximation needs assessment information for planning purposes. Further information, obtained from a truly representative group, and focused more on practical specifics is needed, however, to facilitate detailed planning of language instruction stragegies.

FOOTNOTES

1. Information offered by a United Native Nations official suggests that 33% of Native students enrolled in Victoria schools in 1979 may be of Nuu-chah-nulth background. Percentages of persons in a particular stratum may be different on different "population" lists because:

2. Confidentiality of information is maintained here. Respondent s' identities are not revealed - neither directly through the naming of sources nor indirectly through the inclusion of phrases in quoted material which is uniquely attributable to a particular individual.

   - the years of list compilation differ;

   - sources of names differ;

   - purposes of list compilation differ.

   The author has no means of integrating this result with those obtained from Statistics Canada or from the present survey. (See page 104.)

3. School aged persons, for the purposes of this breakdown are persons between the ages of six and 19 inclusive.

4. The word "suggest" should not be interpreted as indicating that any form of statistical inference has been made or, in fact, could be validly made. The proportions/percentages reported in this section and succeeding ones are to be understood as pertaining only to the segment of the sample from which data is available. It would be unwise to make inferences about "true" proportions for the total sample of 40 households let alone about the population parameters for all Native households in the Victoria-Saanich region. This is because the households from which data were obtained (within the time period allowed for the survey) were probably obtained from the most accessible households listed -- likely not a representative subset of even the sample of 40 households.

5. The diversity of responses is notable. In generating the coding scheme for computer tallying, the author created 23 separate categories of responses. Four of these -- "Native language education", "Native language issues", "Identity" and "Losing culture" -- related to language and/ or culture.

6. Up to four responses were coded for each interviewee. Some interviewees stated more than one situation. It should be noted, however, that this question may not have been understood in the same way by all interviewees. From the wording of some of the recorded remarks, it appears that some interviewees interpreted the question (were asked the question?) in such a way that they named situations in which they felt Native languages *should* be used.

8. CONCLUSIONS AND RECOMMENDATIONS

8. CONCLUSIONS AND RECOMMENDATIONS

Although this report is abundant in data, detail and discussion, the conclusions and recommendations are sparse. This is in keeping with the task and with a contemporary view of educational evaluation as a tool for information-gathering to inform policy-makers and to assess the impact of policy, and as a means of approaching the partial portrayal of broad aspects of public school systems in which Native Indian programs are nested.

The Boards of Trustees of both School Districts, #61 (Victoria) and #63 (Saanich), are to be commended for their collective wisdom in considering the role of the public school system in furthering the development and facilitation of Indian language education in the Victoria-Saanich region.

It is recommended that the Boards reflect on the manner of initiation of Indian programs and, in cooperation with the many Native Indian communities of the region, seek creative solutions to maintaining the efficiency and viability of these programs.

Some of the strengths of your Native Indian language programs are as follows:

- a high level of dedication and work on the part of the Native language instructors;
- a willingness to undertake literacy teaching efforts of complex languages with a long oral tradition;
- an ability to provide cultural information and role models for the students; and
- an ability to encourage the Indian students to feel good and to be proud about being Indian.

Items that require early consultation between stakeholders include

- the nature and direction of communication; and
- the role and significance of representation.

Statements on Native Indian language curriculum materials examined herein may be summarized as follows. Different sets of Native Indian language curriculum materials from different programs have differing emphases which combine to strenghten each other, and may be expected to be productive with students.

The process involved in the phenomenon of locally developed Native Indian language materials possesses a dynamic nature and serious consideration should be given to its implementation.

RECOMMENDATIONS

At the meeting of February 7, 1984, the local Evaluation Committee requested that a set of recommendations be developed for each school district. The recommendations which follow include suggestions which emerged from the dialogue which ensued in discussion of the draft version of this report on the same occasion. Some of the recommendations are common to both school districts while others are particularized to the needs of the respective districts. No between-district comparisons have been made.

FOR SCHOOL DISTRICT #61 (VICTORIA)

It is recommended that the Board of Trustees

1. consider adopting the *curriculum criteria* developed by Ms. Archibald in § 5.2. of the final report as a set of guidelines for future planning, development, and implementation of Native language programs;

2. avoid duplication of efforts with respect to language *curriculum development* and usage and *aim for complementarity and cross-use;*

3. ensure that *all components of the Native communities,* including band levels, *hold representation* and *participate significantly* in the language programs;

4. strive to *match language program offerings to students' ancestral language affiliation;*

5. *keep uppermost in thought and in operation* the diversity in the Native communities, maintain the willingness to initiate and continue meeting with Native groups, and *listen to their concerns;*

6. encourage *Native language instructors* to progress *towards full certification;*

7. ensure that *Native Indian personnel,* including teaching, counselling, and administrative staff, remain *au courant,* which will require in-service, leave-taking, conference/workshop attendance, and long-distance telephone communication for networking purposes;

8. clarify *procedures for determining standards for success* with reference to

(a) Native language programs, including estimating features such as culturally appropriate teaching styles and curriculum content, and

(b) pupil performance, with an eye to results being used for diagnosis, remediation and acceleration of the gifted;

9. observe both the national and the local *migrating patterns* and use this information for long term as well as for short term instructional plans;

10. observe the intent of the memorandum of Superintendent A.G. Stables dated April 2, 1981 regarding *Affirmative Action,* and elaborate this into a formal policy that will encompass *philosophy, affirmative action and race relations,* and additionally consider doing this in such a way that the resultant policy may also be applicable to other visible minority groups in the Greater Victoria area;

11. clarify *line of management and role descriptions* for district personnel who work in the area of Indian Education;

12. clarify the *relationship* with advisory bodies and other stakeholders, including service agencies and bands, and *affirm commitment* to a style and substance of collaboration.

FOR SCHOOL DISTRICT # 63 (SAANICH)

It is recommended that the Board of Trustees

1. consider adopting the *curriculum criteria* developed by Ms. Archibald in § 5.2 of the final report as a set of guidelines for future planning, development, and implementation of Native language programs;

2. avoid duplication of efforts with respect to language *curriculum development* and usage and *aim for complementarity and cross-use;*

3. ensure that *all components of the Native communities,* including band levels, *hold representation* and *participate significantly* in the language programs;

4. strive to *match language program offerings to students' ancestral language affiliation;*

5. *keep uppermost in thought and in operation* the diversity in the Native communities, maintain the willingness to initiate and continue meeting with Native groups, and *listen to their concerns;*

6. encourage *Native language instructors* to progress *towards full certification;*

7. ensure that *Native Indian personnel,* including teaching, counselling, and administrative staff, *remain au courant,* which will require in-servicing, leave-taking, conference/workshop attendance, and long-distance telephone communication for networking purposes;

8. clarify *procedures for determining standards for success* with reference to

(a) Native language programs, including estimating features such as culturally appropriate teaching styles and curriculum content, and

(b) pupil performance, with an eye to results being used for diagnosis, remediation and acceleration of the gifted;

9. continued the development of policies concerning philosophy, affirmative action, and race relations, so progressively addressed on March 15, 1983 in the *Recommendations* of the Assistance Superintendent, for action by (a) September, 1983 and (b) through to September, 1985 (see Appendix D), and consider doing so in consultation with the four Indian Bands of the Saanich area;

10. *affirm commitment* to a style and substance of *collaboration* with the Native communities of the Saanich area.

APPENDICES

LIST OF PERSONS INTERVIEWED	*A*
LIST OF PERSONS AT COMMUNITY MEETING	*B*
SAMPLE QUESTIONNAIRE	*C*
SCHOOL DISTRICT POLICY STATEMENTS AND OTHER DOCUMENTS	*D*
THE LOCAL EVALUATION COMMITTEE	*E*
THE EVALUATION TEAM	*F*

APPENDIX A

LIST OF PERSONS INTERVIEWED

Mr. Bill Abbott,	Principal, Blanshard Elementary School, School District # 61 (Victoria).
Mrs. Florence Bell,	Parent, Victoria.
Dr. Dennis Brammer,	Assistant Superintendent, School District #61 (Victoria).
Ms. Judy Bourne,	Teacher, Blanshard Elementary School, School District #61 (Victoria), Councillor, Victoria Native Indian Education Council.
Mr. Claude Campbell	Superintendent, School District #63 (Saanich).
Ms. Henrietta Charlie	Councillor, Tseycum Band.
Ms. Caroline Charles,	Elder, speaker of Songhees.
Ms. Betty Clazie,	Principal, Mt. Newton Middle School, School District #63 (Saanich).
Mr. Earl Claxton,	Sencoten language instructor, Tsartlip School.
Ms. Marie Cooper,	Co-ordinator, N.I.E.D., School District #61 (Victoria).
Mr. Clarence Dick,	Executive Director, Victoria Friendship Centre; Songhees Band member.
Mr. Dave Elliott,	Co-ordinator, Sencoten Language Program, Tsartlip School.
Mr. John Elliott,	Sencoten language instructor, Tsartlip School.
Mr. Hugh Fraser,	Business Manager, School District #61 (Victoria)
Mr. Bill Garner,	Acting Superintendent, School District #61 (Victoria).
Ms. Genevieve Gleason,	N.I.S.L.A.P. teacher; Blanshard Elementary School, Victoria.
Mrs. Daisy George,	Cowichan language instructor, Sooke Band member.
Ms. Linda George,	Secretary-treasurer, Songhees Band Office.
Mrs. Tillie George,	Okanagan and Columbian language instructor.
Mr. Walter George,	Songhees language instructor.
Ms. Josie Hayes,	Teacher aide, Blanshard Elementary School, Victoria.
Ms. Diana Henry,	Clerk, School District #63 (Saanich).
Dr. Thom Hess,	Department of Linguistics, University of Victoria.
Mr. Lyle Henry,	Band Manager, Pauquachin Band.
Mr. Max Henry,	Councillor, Pauquachin Band.
Dr. Tom Hukari,	Department of Linguistics, University of Victoria.
Ms. Helen Jack,	Parent and grandparent.
Mr. Vernon Jack,	Chief, Tseycum Band.
Ms. Karen Johnson,	Teacher; Councillor, Victoria Native Indian Education Council.

Ms. Liz Karpes,	Secretary, NI.E.D., School District #61 (Victoria).
Dr. Dick King,	Faculty of Education, University of Victoria.
Mr. Joe Lott,	Trustee, School District #63 (Saanich).
Ms. Janet Mort,	Assistant Superintendent, School District #63 (Saanich).
Ms. Nella Nelson,	Teacher, Central Jr., Secondary School.
Mr. Jack Nickolichuk,	Principal, Craigflower Elementary School, Victoria.
Mr. Phillip Paul,	Chairman, Saanich Indian School Board.
Mr. Eric Pelkey,	Researcher, South Island Tribal Council.
Mr. Dave Pitre,	Principal, Central Jr. Secondary School, Victoria.
Ms. Janet Poth,	Curriculum Developer, School District #63 (Saanich).
Mr. Maurice Preece,	Formerly principal, S.J. Willis Jr. Secondary School, Victoria.
Mr. Sammy Sam,	Chief, Tsartlip Band.
Ms. Freda Shaughnessy,	Former Kwak'wala language instructor.
Mr. Allan Stables,	Superintendent (retired), School District #61 (Victoria).
Mr. Denny St. Clair	Esquimalt Senior Secondary School, Victoria.
Mr. Ed Tatouch,	Former Ahousaht language instructor, Victoria.
Mrs. Amanda Thomas,	Esquimalt Band member.
Mr. Gus Underwood,	Councillor, Tsawout Band.
Mrs. Marilyn Underwood,	Parent.
Ms. Thelma Underwood,	Parent.
Mr. Bob Warren,	President, U.N.N; Chairman, Victoria Indian Education Council.
Mr. Norman Williams, Sr.,	Chief, Pauquachin Band,

APPENDIX B

LIST OF PERSONS IN ATTENDANCE

at:

Saanich Community Meeting,
held October 17th, 1983,
7:30pm to 10:30pm

Charles Elliott
Earl Claxton
Mrs. Claxton
John Elliott
Janet Poth
Dave Elliott
Glen Paul
Doreen Pelkey
Cindy Coombs
Pat Paul
Lavina Williams
Verna Henry
Molly Daniels
Manuel Cooper
Art Cooper
Glen Jim
Joe Bartelman
Lucy Bartelman
Kathy Tom
Cheryl Tom
Mavis (Underwood) Henry
Marie Cooper

Bob Prosser
Trisha Wilcox
Yvonne Hébert

APPENDIX C

SAMPLE QUESTIONNAIRE

HOUSEHOLD SURVEY ON NATIVE CANADIAN ANCESTRAL LANGUAGE USE AND PROGRAM NEEDS

☐☐☐ HOUSEHOLD NUMBER _____

☐☐ DATE OF INTERVIEW

☐☐ _____ DAY

☐☐ _____ MONTH

☐☐ _____ YEAR (LAST 2 DIGITS)

☐☐ TIME INTERVIEW BEGUN _____ AM PM

☐☐

☐☐☐ INTERVIEW SEQ. NUMBER _____

☐ INTERVIEW LOCATION _____

☐☐ INTERVIEWER'S NAME _____

INTRODUCTION

Good morning/ afternoon/ evening.

I am working for _____ to gather information from a sampling of households in the community about use of the _____ language.

> • USE SENTENCE (A) BELOW WHEN YOU DO NOT KNOW THE MEMBERS OF THE HOUSEHOLD
>
> • USE SENTENCE (B) BELOW WHEN YOU DO KNOW WHICH ADULT IN THE HOUSEHOLD IS MOST KNOWLEDGEABLE ABOUT USE OF _____

(A) I would like to talk to the person in this household who knows most about use of the _____ language.

OR

(B) I would like to speak with _____ .

> • INDICATE BELOW WHETHER OR NOT THE PERSON CONSIDERED TO BE MOST KNOWLEDGEABLE AGREED TO BE INTERVIEWED
>
> • IF THE MOST KNOWLEDGEABLE PERSON DOES NOT AGREE TO BE INTERVIEWED, INTERVIEW THE MOST KNOWLEDGEABLE ADULT WHO IS WILLING
>
> • FROM NOW ON, THE PERSON WHO ANSWERS THE QUESTIONS WILL BE REFERRED TO AS THE INTERVIEWEE

PERSON CONSIDERED MOST KNOWLEDGEABLE ABOUT USE OF _____ AGREED TO BE INTERVIEWED

☐ 1 YES

2 NO

9 NO ANSWER/ UNSURE/ DEFERRED

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• RECORD THE SEX OF THE INTERVIEWEE

1 THE INTERVIEWEE IS A...

☐ 1 MAN

2 WOMAN

2 What is the name of the band you yourself belong to or the Native ancestral group you consider yourself to be most closely linked to?

☐☐ BAND/ GROUP _____

NONE ??

3 As you yourself see it, what are the three or four major issues facing Native people of this band/ group? In other words, what important decisions will Native people of the band/ group be making in the near future?

☐☐☐ ISSUE(S) _____

_____

☐☐☐ _____

_____

_____

_____

NONE ??

• RECORD ALL DETAILS OF ISSUES THAT INTERVIEWEE MENTIONS

• ASK FOR CLARIFICATION OF WHO, WHAT, WHERE, WHY AND HOW

• CIRCLE NONE IF INTERVIEWEE SAYS THAT THERE ARE NO MAJOR ISSUES FACING NATIVE PEOPLE

• CIRCLE ?? IF NO ANSWER/ UNSURE

4

4 Are the people of this band/ group very concerned, a little concerned, or not at all concerned about the extent to which the language of their ancestors is used today?

☐ 1 VERY CONCERNED

2 A LITTLE CONCERNED

3 NOT AT ALL CONCERNED

9 NO ANSWER/ UNSURE/ DEFERRED

5 Has the extent to which people of this band/ group use the language of their ancestors increased over the last few years, remained about the same, or decreased?

☐ 1 INCREASED

2 SAME

3 DECREASED

9 NO ANSWER/ UNSURE/ DEFERRED

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6 Before we go further, I would like to learn about each person who lives in this household. Let's start with you.

In what year were you born?

☐☐ LAST 2 DIGITS OF YEAR

19 ___ 18 ___ ??

7 Are you an elder ?

☐ 1 YES

2 NO

9 NO ANSWER/ UNSURE/ DEFERRED

8 What is the highest level of formal education, training or schooling you have completed?

☐☐ GRADE _____ NONE POST-SECONDARY ??

DESCRIPTION (IF GIVEN) _____

_____

_____

_____

• SUMMARIZE ANY DESCRIPTION INTERVIEWEE GIVES OF HIS OR HER EDUCATION/ SCHOOLING/ TRAINING

9 What is the first language you learned?

☐☐ 01 _____

02 ENGLISH

** OTHER _____

??

10 Are you the head of this household?

☐☐☐ 1 YES → GO TO Q 13

2 NO

9 NO ANSWER/ UNSURE/ DEFERRED → GO TO Q 13

What is your relationship to the head of the household?

☐☐ RELATIONSHIP _____

??

11 What is the name of the head of the household?

> • RECORD THE NAME OF THE HEAD OF THE HOUSEHOLD ON THE CHART AT THE TOP OF THE FIRST COLUMN (PERSON 01)
>
> • RECORD THE SEX OF THIS PERSON
>
> • ASK THE QUESTIONS BELOW ABOUT THE HEAD OF THE HOUSEHOLD. RECORD ANSWERS ON THE CHART.

• In what year was the head of the household born?

• What is the highest level of formal education, training or schooling he/ she completed?

• What is the first language he/ she learned?

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• Is the head of the household an elder ?

> • NOW ASK THE FOLLOWING QUESTION ABOUT THE HEAD OF THE HOUSEHOLD
>
> • RECORD THE ANSWER BELOW

12 What is the name of the band to which the head of the household belongs or the ancestral Native Indian group he/ she is most closely linked to?

BAND/ GROUP _____

☐☐ NONE ??

13 Please help me to list on this chart the people who are now members of this household.

> • PLACE CHART PAGES IN FRONT OF THE INTERVIEWEE AND YOURSELF
>
> • EXPLAIN SHOULD BE INCLUDED AND WHO SHOULD NOT BE INCLUDED IN A LISTING OF CURRENT HOUSEHOLD MEMBERS
>
> • WRITE EACH MEMBER'S NAME AT THE TOP OF A COLUMN ON THE CHART

Let's try to use the following order....

- spouse of head of household
- unmarried children (oldest first)
- married children and their spouses and families
- other relatives to the head of the household
- persons not related to the head of the household

> • AFTER LISTING THE PEOPLE NAMED BY THE INTERVIEWEE, CHECK TO SEE IF ANYONE HAS BEEN MISSED.

Have we missed anyone? New babies...a roomer...or someone who lives here but is away for a short time?

> • ASK THE INTERVIEWEE FOR THE INFORMATION REQUIRED TO COMPLETE PARTS A THROUGH F FOR EACH PERSON LISTED
>
> • USE THE QUESTIONS BELOW

- (Is this person male/ female?)
- What is his/ her relationship to the head of the household?
- In what year was he/ she born?
- What is the highest level of formal education he/ she completed?
- What is the first language he/ she learned?

14 Have you spoken...even once...to another person in _____ during the past six months?

☐ 1 YES → GO TO Q 18

2 NO

9 NO ANSWER/ UNSURE/ DEFERRED

15 Would you be able to say a few words to an elder now in _____ ?

☐ 1 YES → GO TO Q 18

2 NO

9 NO ANSWER/ UNSURE/ DEFERRED

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16 Are you interested in learning _____ ?

☐ 1 YES

2 NO

9 NO ANSWER/ UNSURE/ DEFERRED → GO TO Q 19

17 Please tell me why you feel this way.

☐☐ REASON(S) _____

_____

??

→ GO TO Q 19

(18) How did you learn to speak _____?

☐☐ MEANS _____

??

• PLACE CHART IN FRONT OF INTERVIEWEE AND YOURSELF

19 Now I'll read each household member's name and I would like you to tell me whether or not you have heard the person speak _____ in the past year.

• READ NAMES AND MARK CHART LINE G

20 Do you think it is important for Native adults in this community to take a course to learn the language their own ancestors used?

☐ 1 YES

2 NO

9 NO ANSWER/ UNSURE/ DEFERRED

21 Who in your household--if anyone--has said they would like to learn a Native language?

• PLACE CHART IN FRONT OF THE INTERVIEWEE AND YOURSELF

• MARK PART K FOR EACH ADULT....(CIRCLE YES, NO OR ??)

22 Do you know of any programs in the Victoria/ Saanich area to teach children to use a Native language?

☐ 1 YES

2 NO → GO TO Q 32

9 NO ANSWER/ UNSURE/ DEFERRED → GO TO Q 32

Please tell me (more) about the program(s).

- RECORD ALL DETAILS THAT INTERVIEWEE MENTIONS ABOUT LANGUAGE PROGRAMS FOR CHILDREN.
- ASK FOR CLARIFICATION OF WHO, WHAT, WHERE, WHY AND HOW.
- CIRCLE ?? IF THE INTERVIEWEE MAKES NO RESPONSE AT ALL OR GIVES AN OFF-TOPIC RESPONSE

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☐☐☐ DETAILS _____

☐☐☐ _____

_____

_____

_____

_____

_____

_____

_____

_____

_____

_____

??

What are/ were some of the strengths and weaknesses of the program(s)?

STRENGTHS _____

_____

_____

_____

_____

_____

_____

_____

_____

??

WEAKNESSES _____

_____

_____

_____

_____

??

- PAUSE AND LOOK AT THE CHART
- ASK YOURSELF- "IS ANY PERSON NAMED ON THE CHART A CHILD OVER THE AGE OF 4?"
  - YES: ASK Q 23 NEXT
  - NO: OMIT Q 23 TO Q 35
    ASK Q 36 NEXT

23 Have any of the children of this household ever received instruction through a language program in the use of a Native language?

☐ 1 YES
2 NO → GO TO Q 28
9 NO ANSWER/ UNSURE/ DEFERRED → GO TO Q 29

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- PLACE CHART IN FRONT OF INTERVIEWEE AND YOURSELF
- FOR EACH CHILD FOUR YEARS OLD OR OLDER, ASK THE QUESTIONS BELOW AND MARK CHART SECTION J

- Was [name of child] in a program before September 1, 1983?
- Is he/ she in a program now?
- Is/ Was the language that is/ was taught the language of his/ her own ancestors?

24 In your opinion, has the language training changed the use of _____ by [name(s) of child(ren)]?

☐

1 YES

2 NO

9 NO ANSWER/ UNSURE/ DEFERRED → GO TO Q 26

25 Please tell me why you think that.

☐☐

REASON(S) _____

_____

_____

_____

??

26 In your opinion, has the language training changed the behavior of [name(s/ of child(ren)]?

☐

1 YES

2 NO → GO TO Q 29

9 NO ANSWER/ UNSURE/ DEFERRED → GO TO Q 29

27 Tell me about the changes.

☐☐

CHANGES _____

_____

_____

_____

_____

_____

_____

??

28 Why haven't [name(s) of child(ren)] taken part in the language program(s)?

☐☐

☐☐

REASON(S) _____

_____

_____

_____

_____

_____

_____

_____

_____

_____

_____

_____

_____

_____

_____

_____

??

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29 I'm going to read you a list of things parents sometimes do to shape the education their children receive in school. Do you happen to have done any of these things?

- ASK EACH OF THE QUESTIONS BELOW
- CIRCLE YES, NO, OR ?? FOR EACH QUESTION
- CIRCLE ?? IF AN OPTION IS NOT APPLICABLE

Questions

- Have you ever spoken with a teacher?
- Have you ever spoken with a school administrator?
- Have you ever spoken at a PTA meeting?
- Have you ever spoken at a school board meeting?
- Have you ever served on a school committee--a curriculum committee, for example?
- Have you ever volunteered time to help in a school program or activity--for example, presenting some aspect of Native Indian culture to a class?
- Have you ever called a school district administrator?
- Have you ever communicated with anyone within the Ministry of Education?

Responses

☐	SPOKEN WITH A TEACHER	YES	NO	??
☐	SPOKEN WITH A SCHOOL ADMINISTRATOR	YES	NO	??
☐	SPOKEN AT PTA MEETING	YES	NO	??
☐	SPOKEN AT SCHOOL BOARD MEETING	YES	NO	??
161 ☐	SERVED ON SCHOOL COMMITTEE	YES	NO	??

Responses continued

☐	VOLUNTEERED TIME IN A SCHOOL PROGRAM	YES	NO	??
☐	CALLED SCHOOL DISTRICT ADMINISTRATOR	YES	NO	??
☐	COMMUNICATED WITH MINISTRY OF ED.	YES	NO	??
☐	OTHER _____			

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- IF THE INTERVIEWEE GAVE ONE OR MORE YES RESPONSES ON THIS QUESTION, ASK Q 42 THEN ASK Q 43.
- IF THE INTERVIEWEE DID NOT GIVE ANY YES RESPONSES, ASK Q 43 THEN ASK Q 44.

30 Please describe the situation in which you acted, what you did and the results.

☐☐ DESCRIPTION _____

_____

_____

_____

_____

_____

_____

_____

_____

_____

??

31 Please suggest ways in which you or [names of other adults in the household] would be willing to work with teachers, principals, and/or school district people concerning school Native language programs.

WAYS IN WHICH PEOPLE WILL WORK _____

_____

_____

_____

_____

_____

_____

"WON'T DO ANYTHING (IN PARTICULAR)"

??

_____

_____

_____

_____

_____

32 Should there be programs to teach children to use a Native language?

☐ 1 YES

2 NO → GO TO Q 42

9 NO ANSWER/ UNSURE/ DEFERRED → GO TO Q 43

33 Please tell me why you think that.

☐☐ REASON(S) _____

☐☐ _____

_____

_____

_____

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34 Where would be a good place or places to teach Native languages to children?

☐	PUBLIC SCHOOL	YES	NO	??
☐	BAND OPERATED SCHOOL	YES	NO	??
☐	D.I.A. SCHOOL	YES	NO	??
☐	PRIVATE SCHOOL	YES	NO	??
☐	HOME	YES	NO	??
☐	COMMUNITY ORGANIZATION	YES	NO	??
☐☐	OTHER _____			
☐☐	_____			

• CIRCLE ?? IF A PARTICULAR SETTING IS NOT APPLICABLE

35 Please tell me why you think that.

☐☐ REASON(S) _____

_____

_____

??

36 What would you put into a good Native language program?

☐☐ SUGGESTION(S) _____

_____

_____

_____

_____

?? NONE

37 What would you like Native young people to know or be able to do with regard to their Native language by the time they reach adulthood?

☐☐ SUGGESTION(S) _____

_____

_____

_____

_____

?? NONE

38 What do you consider to be the most important things that Native children can learn from their education?

☐☐ GOALS _____

_____

_____

_____

_____

_____

_____

?? NONE

39 Some people have concerns about scheduling of Native language instruction for children.

At what time or times would it be good to provide Native language instruction?

☐	DURING SCHOOL HOURS	YES	NO	??
☐	AFTER SCHOOL	YES	NO	??
☐	WEEKENDS	YES	NO	??
☐☐	OTHER _____			
☐☐	_____			

40 Why do you think that?

☐☐ REASON(S) _____

_____

??

41 Please suggest ways in which elders who know a Native language could help children to learn that language.

☐☐ SUGGESTION(S) _____

_____

_____

??

GO TO Q 43

42 Why do you say that?

☐☐ REASON(S) _____

_____

_____

??

CIRCLE ?? IF NO ANSWER/ UNSURE

43 I am now going to ask you to tell me how well each person in this household can speak _____.

I will describe three levels of skill in speaking _____.

Please listen carefully. Feel free to ask questions.

PROCEED SLOWLY REPEAT AS NEEDED

A fully fluent speaker of _____ can talk about any subject in _____. He or she can speak totally in _____ and does not need to switch to another language such as English when talking to another person who fully understands _____. A fully fluent speaker of _____ knows some of the special words in _____ such as names of plants and religious words.

A partially fluent speaker of _____ can say at least a few words of _____ and may be able to speak totally in _____ when discussing some subjects with a fully fluent person. A partially fluent person needs English or another language, however, to make himself or herself fully understood in at least a few situations.

A person who is not fluent in _____ does not know how to say more than one or two words (at most) in _____.

Do you have any questions on the three levels--fully fluent, partially fluent and not fluent?

Let's do an example.

How would you describe yourself....fully fluent, partially fluent or not fluent?

1 FULLY FLUENT

2 PARTIALLY FLUENT

3 NOT FLUENT

?? ☐

- IF THE INTERVIEWEE HAS ANY DIFFICULTY WITH THIS TASK, NOTE THE PROBLEM(S) BELOW.
- THEN ASK THE INTERVIEWEE FOR HIS/HER DESCRIPTION(S) OF LEVELS OF FLUENCY AND RECORD ANY SUGGESTIONS BELOW.

PROBLEM(S) (IF ANY) _____

_____

_____

INTERVIEWEE'S SUGGESTION(S) ON FLUENCY DEFINITION(S)

_____

_____

_____

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- BE SURE THAT THE CHART IS IN FRONT OF THE INTERVIEWEE AND YOURSELF
- ASK FOR A RATING OF SPEECH IN _____ FOR EACH HOUSEHOLD MEMBER LISTED ON THE CHART
- CIRCLE THE RATING GIVEN BY INTERVIEWEE--PART H OF THE CHART
- CIRCLE ?? IF NO ANSWER/ UNSURE/ NOT APPLICABLE

44 How well does each household member understand the _____ speech that he or she might hear?

I will describe three levels of skill in understanding _____.

Please listen carefully. Feel free to ask questions.

PROCEED SLOWLY REPEAT AS NEEDED

A person with full understanding of _____ can follow discussion in _____ of any subject. He or she would not need to ask a fluent speaker of _____ to switch to another language such as English in order to completely understand that speaker's message. A person with full understanding recognizes many of the special words in _____ such as names of plants and religious words.

A person with partial understanding of _____ can tell what at least a few words of _____ mean when he/she hears them in conversation and may be able understand speech in _____ totally in some situations. A person with partial understanding of _____ would, however, need to ask a fluent _____ speaker to use some English or other language in at least some situations.

A person with no understanding of _____ does not know the meaning of any words when he or she hears speech in _____.

Do you have an questions about the three levels I have described-- full understanding, partial understanding and no understanding?

OK....Let's try an example.

How would you describe your understanding of _____ ....is it full understanding, partial understanding or no understanding?

☐ 1 FULL UNDERSTANDING

2 PARTIAL UNDERSTANDING

3 NO UNDERSTANDING

??

- IF THE INTERVIEWEE HAS DIFFICULTY WITH THIS TASK, NOTE THE DIFFICULTY BELOW.
- THEN ASK THE INTERVIEWEE FOR HIS/HER DESCRIPTION(S) OF LEVELS OF UNDERSTANDING AND RECORD ANY SUGGESTIONS BELOW.

DIFFICULTY (IF ANY) _____

_____

_____

INTERVIEWEE'S SUGGESTION(S) ON DEFINITION(S) OF UNDERSTANDING

_____

_____

_____

- PLACE THE CHART IN FRONT OF THE INTERVIEWEE AND YOURSELF
- ASK FOR A RATING OF UNDERSTANDING OF _____ FOR EACH HOUSEHOLD MEMBER
- CIRCLE THE RATING GIVEN BY INTERVIEWEE--PART I OF THE CHART
- CIRCLE ?? IF NO ANSWER/ UNSURE/ NOT APPLICABLE

45 Would it be useful for members of the Native community in this area to become fully fluent speakers of a Native language?

☐ 1 YES

2 NO

9 NO ANSWER/ UNSURE/ DEFERRED → GO TO Q 47

46 Please tell me why you feel this way.

☐☐ REASON(S) _____

_____

_____

??

47 What (if anything) have Native organizations in greater Victoria done in the past year to encourage increased use of Native languages?

☐☐ ACTION(S) _____

_____

☐☐ _____

_____

_____

_____

_____

_____

"ORGANIZATIONS HAVE DONE NOTHING..."

??

48 Are there times or situations in which Native people of this community have to speak a Native language?

☐ 1 YES
2 NO → GO TO Q 51
9 NO ANSWER/ UNSURE/ DEFERRED → GO TO Q 51

49 What are these times or situations?

☐☐ TIMES/ SITUATIONS _____
_____
??

50 Why does the language have to be used at these times?

☐☐ REASONS _____
_____
_____
_____
??

51 Are there situations in which you think Native people should have to use a Native language?

☐ 1 YES
2 NO → GO TO Q 53
9 NO ANSWER/ UNSURE/ DEFERRED → GO TO Q 53

52 In what situation or situations would you be willing to regularly speak _____ ?

☐☐ SITUATION(S) _____
_____
NONE ??

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53 Is there anything else you feel I should know about Native languages or language programs?

COMMENTS/ SUGGESTIONS _____

_____

_____

_____

_____

_____

_____

_____

_____

_____

_____

- RECORD DETAILS OF ALL COMMENTS/ SUGGESTIONS

- ANSWER ANY QUESTIONS THE INTERVIEWEE MAY HAVE

- TELL THE INTERVIEWEE THAT HIS/ HER RESPONSES HAVE BEEN VERY HELPFUL

- BRIEFLY EXPLAIN WHAT THE INFORMATION WILL BE USED FOR AND OFFER TO INFORM THE INTERVIEWEE OF THE RESULTS

INTERVIEWER REMARKS

• COMPLETE AS SOON AS POSSIBLE AFTER THE INTERVIEW IS FINISHED

1 TIME INTERVIEW ENDED _____

☐☐

2 Was the interviewee cooperative?

☐ 1 YES
2 NO
9 NO ANSWER/ UNSURE/ DEFERRED

3 Did the interviewee seem to enjoy the interview?

☐ 1 YES
2 NO
9 NO ANSWER/ UNSURE/ DEFERRED

4 Was anyone else present during any part of the interview?

☐ 1 YES
2 NO

IF YES....WHO?

_____

....IN WHICH PART(S)? (Specify who in which parts.)

_____

_____

_____

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5 Were there any questions which the interviewee did not seem to understand?

☐ 1 YES

2 NO

9 NO ANSWER/ UNSURE/ DEFERRED

IF YES....WHICH ONE(S)?

_____

6 Do you feel that the interviewee was honest with you?

☐ 1 YES

2 NO

9 NO ANSWER/ UNSURE/ DEFERRED

7 Other comments about the interview....

_____

_____

_____

HOUSEHOLD NUMBER ☐☐☐

CHART

A) PERSON NUMBER / PERSON'S NAME

B) PERSON'S GENDER

C) RELATIONSHIP TO HEAD OF HOUSEHOLD

D) YEAR OF BIRTH

E) HIGHEST LEVEL OF FORMAL EDUCATION

F) LANGUAGE FIRST LEARNED

G) INTERVIEWEE HEARD PERSON SPEAK IN THE PAST YEAR

H) FLUENCY IN ____

I) UNDERSTANDING OF ____

J) IN SCHOOL ____ PROGRAM (AGED 6+)

K) MAY WANT CLASSES IN ____ (ADULTS)

☐☐	⊢⊢	⊢⊢
	⊢⊢	⊢⊢
☐	MALE FEMALE	MALE FEMALE
☐☐	⊢⊢ RELATIONSHIP	⊢⊢ RELATIONSHIP
☐☐	18__ 19__ ??	18__ 19__ ??
☐☐	GRADE ____ NONE PS ??	GRADE ____ NONE PS ??
☐☐	ENGLISH ?? ⊢⊢ OTHER	ENGLISH ?? ⊢⊢ OTHER
☐	YES NO ??	YES NO ??
▭	FULLY NOT PARTLY ?? LEARNING	☐ FULLY NOT PARTLY ?? LEARNING
☐	FULL NONE PARTIAL ?? LEARNING	☐ FULL NONE PARTIAL ?? LEARNING
☐☐	PAST: Y N ? OWN L: Y N ? NOW: Y N ? OWN L: Y N ?	☐☐ PAST: Y N ? OWN L: Y N ? NOW: Y N ? OWN L: Y N ?
☐	YES NO ??	☐ YES NO ??

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APPENDIX D

SCHOOL DISTRICT POLICY STATEMENTS AND OTHER DOCUMENTS

OFFICE OF SUPERINTENDENT OF SCHOOLS
School District No. 61 (Greater Victoria)

Date: April 2, 1981

To: Mr. D. Mansell
Mr. B. Garner

From: Allan G. Stables

AFFIRMATIVE ACTION PROPOSAL

This is to notify you that we have had telephone confirmation that our Affirmative Action proposal re Native Indian employment has been approved on a two-year basis.

The following calculations are submitted for your guidance in putting this Affirmative Action program into effect.

1. Native Indian children represent roughly 2% of our population. Our rationale, as approved by the Board and, subsequently, by the Human Rights Department, was that they should represent roughly 2% of each major segment of our work force. Specifically, qualifications being equal, hiring preference would be given to native peoples up to the 2% quota.

2. Calculations:

Classification	Total Force	Native Peoples to be hired at 2%
Teachers	1,500	30
Local 947	410	8
Local 382	318	6

Please note that in Local 947, the quota of 8 may all be in the aide section but not necessarily so.

Please note that in Local 382, the quota of 6 may all be in the janitorial section but not necessarily so.

Please note that we have two years to reach these target figures.

AGS/pf

c.c. Assistant Superintendents
Dr. M. Levin
Ms. M. Cooper
Presidents: Local 947
Local 382

I. Recommendations (for action by September, 1983)

Recommendation #3

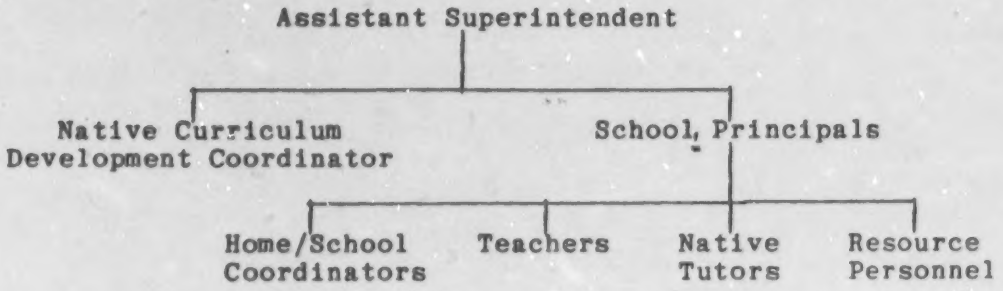
- that a District Management Committee on Indian Education be established. This committee would act in a consultative capacity to the Assistant Superintendent regarding issues related to District Native Indian programs.

This committee would be comprised of:

- Superintendent of Schools or Assistant Superintendent
- Native Curriculum Development Coordinator
- Principal
- Teachers (3)
- Parents (2 from the Parent Advisory Council)
- Native Home/School Counsellor
- Saanich School Board Trustee

Recommendation #4

- that the supervisory structure of the personnel employed within the Native Indian Department be designated as follows:



Recommendation #5

- that all personnel under the direct supervision of the principals be assigned a school base from which to operate and that additional secretarial time be assigned to the related school.

and

- that the amount of secretarial time (Native Indian Education) assigned to the District Office be reduced accordingly to facilitate the reallocation of staff.

Recommendation #6

- that the Board adopt a stand of affirmative action when staffing Native Indian programs and wherever possible employ Native Indian personnel for any related positions.

amended

Recommendation #10

- that a strong in-service program be developed which will focus on development of:

  1] further understanding of the Native Indian culture and related needs of its students;

amended

  2] development of curricular programs;

  3] teaching strategies and techniques to improve service to Native Indian students;

  4] heightened awareness of racism, its impact and strategies to handle related problems in District schools.

Recommendation #11

- that the role descriptions of each of the Department personnel be reviewed with a view to ensuring that they are compatible with the needs and expectations of the Special Approval descriptions as well as the needs of the school staffs, students, and parental community.

Recommendation #14

- that existing curricular programs and new programs follow an integrated model wherever possible.

II. Recommendations (for action through to September, 1985)

Recommendation #1

- that a Native Indian Advisory body or council be established, the membership of which will be selected from the various Indian groups whose children attend Saanich Schools. This body should also include an appointed representative of the Saanich School District and trustee representation.

Recommendation #2

- that a philosophy of Indian Education be established for the Saanich School District and where appropriate any related policies.

Recommendation #3

- that the issue of Native Language instruction in District schools be examined and a decision made as to the direction of the District in this regard.

Recommendation #4

- that discussions be initiated with other school districts in the area to determine if there is any advantage and/or possibility of sharing personnel and programs

Janet N. Mort,
Assistant Superintendent of Schools.

JNM/vmm
1983-03-15

APPENDIX E

THE LOCAL EVALUATION COMMITTEE

Ms. Marie Cooper,	Co-ordinator, Native Indian Education Division, School District #61 (Victoria).
Mr. Joe Lott,	Trustee, School District #63 (Saanich).
Mr. George Louie,	Councillor, Victoria's Native Indian Education Council.
Mrs. Marilyn Loveless,	Trustee, School District #63 (Saanich).
Mrs. Janet Mort,	Assistant Superintendent and Director of Indian Education, School District #63 (Saanich).
Mrs. Carol Pickup,	Trustee, School District #61 (Victoria).
Mr. Sammy Sam,	Chief, Tsartlip Band.

APPENDIX F

THE EVALUATION TEAM

JO-ANN ARCHIBALD - is presently Co-ordinator of the Chilliwack NITEP Centre at Fraser Valley College. She has extensive teaching experience between 1972 to 1982 at different levels, having graduated from U.B.C. in Education, majoring in Primary Education and Anthropology. She expects to complete her M.Ed. in Curriculum and Instruction from Simon Fraser University in the Spring of 1984. She is band-based, works with ban-run schools has worked with locally developed curriculum materials on the Sto-lo-Sitel project.

BOB ESTE - is a masters student in Education Administration at U.B.C. He is an administrative intern with the Vancouver School Board for the 1983/84 school year. Bob has taught and counselled from grades K through 12 in a number of rural communities throughout British Columbia.

ZONDRA J. OLNEY - has completed one year of Arts at the University of Victoria. She has also studied Administrative and Native Politics through United Native Nations and attended NITEP workshops. She has been employed in a number of capacities and currently works for Health and Welfare Canada in Victoria.

ROBERT PROSSER - is a masters student in the Measurement, Evaluation, and Research Methodology program at U.B.C. He has served as a consultant/researcher in several educational projects since completing a diploma in Special Education in 1976. Currently, he works part-time at U.B.C. as a student consultant, assisting faculty members and graduate students in the Faculty of Education with statistical analysis and research design.

PAUL R. SAM - has taken counselling and social work courses after his high school graduation. He has been employed by the Victoria local of the United Native Nations. His languages are English and Sencoten. He is a member of the Tsartlip band.

TRISHA WILCOX - is a doctoral candidate in Educational Administration at the University of British Columbia. An experienced teacher, she has taught at both elementary and secondary levels, first in Britain and then in South America. Four years ago, Trisha obtained her M.A. degree in Second Language Education from the University of the Americas in Mexico City.

YVONNE M. HÉBERT - certified teacher and linguist; Post-doctoral Research Fellow, Department of Social and Educational Studies (1982-84) and Post-doctoral Teaching Fellow, Department of Language Education (1983-84), University of British Columbia.

VINCENT D'OYLEY - Professor of Education, University of British Columbia. Occasional consultant to the team.

DON N. McCASKILL - Associate Professor and Chairman, Department of Native Studies, Trent University, Peterborough, Ontario. On sabbatical leave, at University of British Columbia, 1983-84. Occasional consultant to the team.

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